

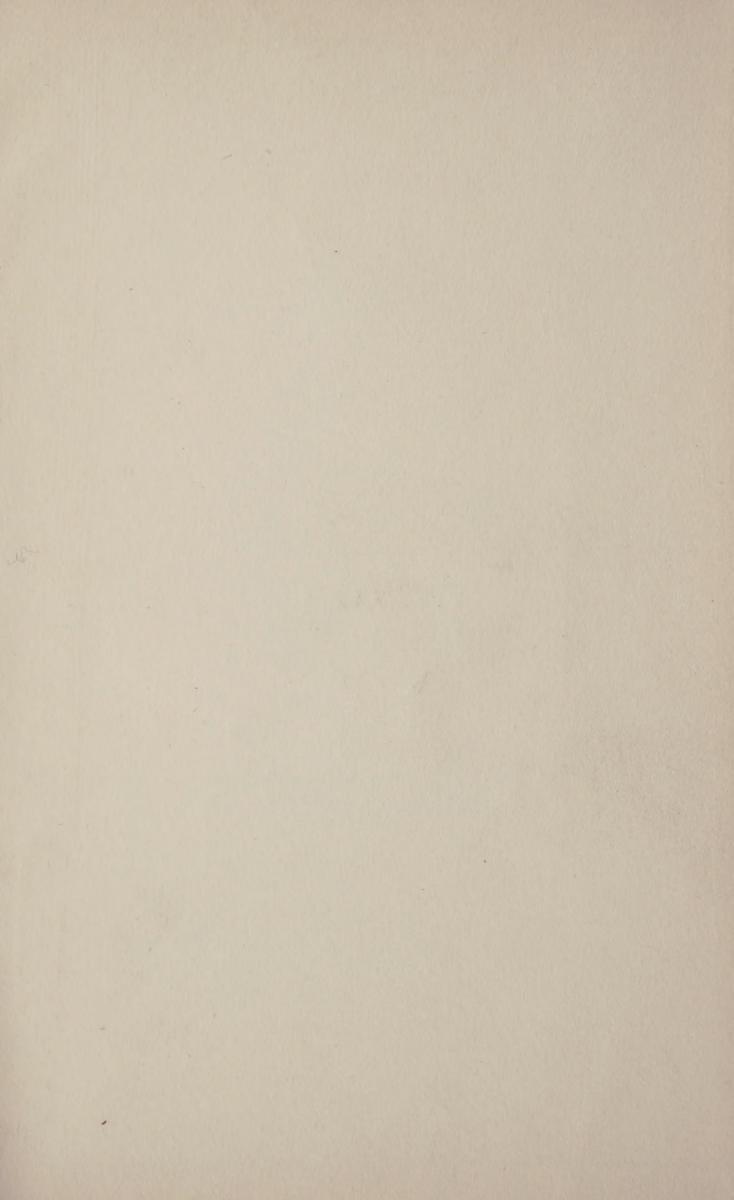


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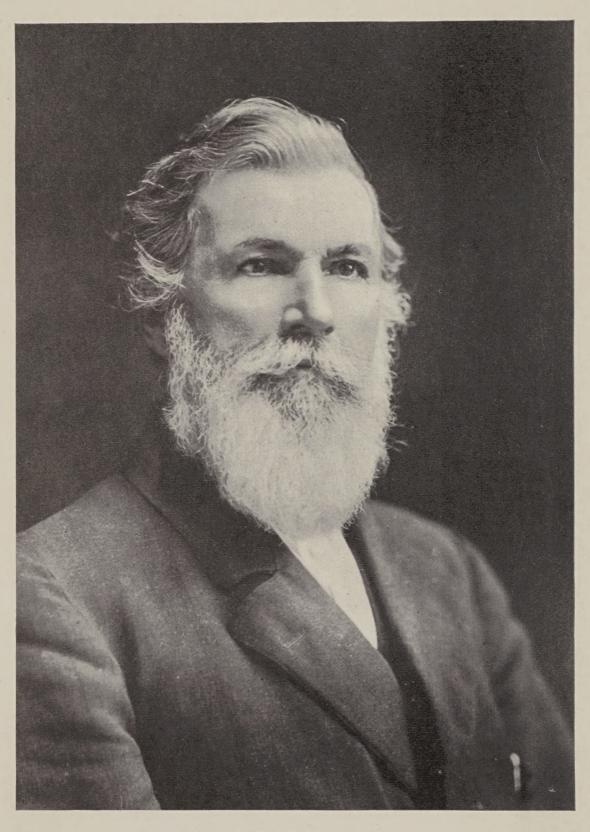
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REV. J. W. RICHARDSON

# STRONG DELUSIONS

"The Light Turned On"

REV. J. W. RIC

REV. J. W. RICHARDSON GLENWOOD, N. C.

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# CONTENTS

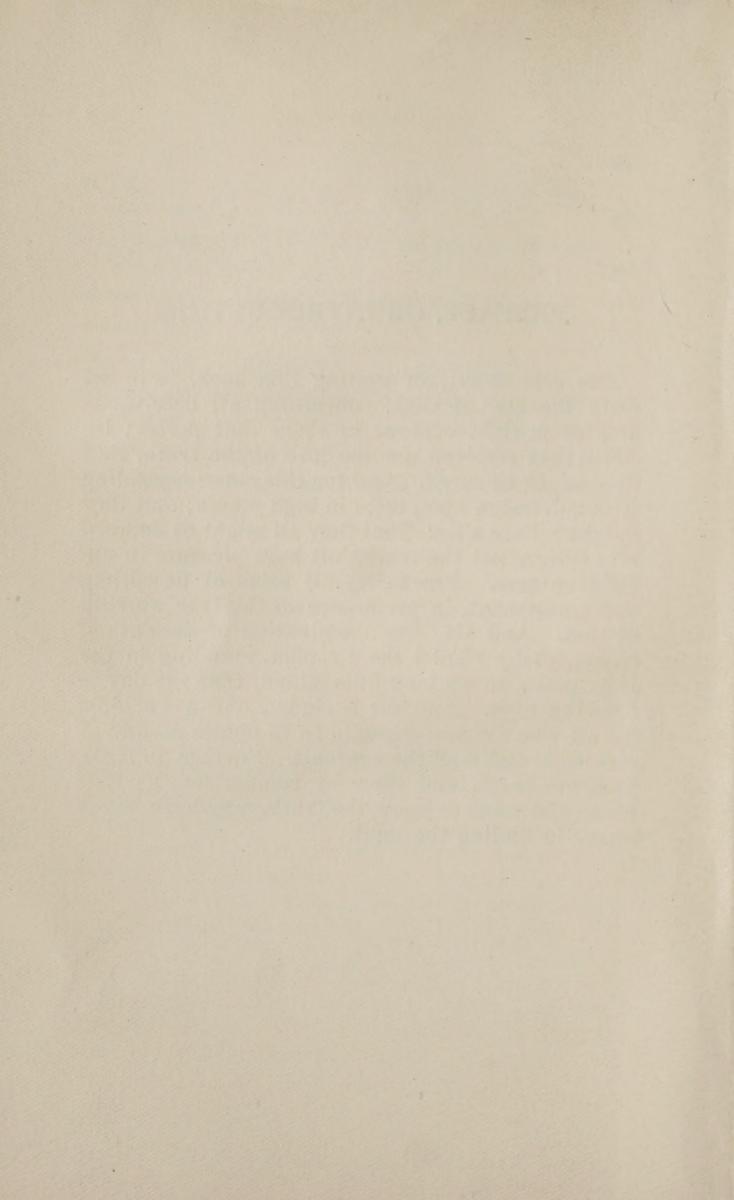
Part of the second seco	AGE
CHAPTER I. Elder J. C. Rowe's Sermon	5
CHAPTER II. The Home Herald on the Truth of Abraham and Sarah	12
CHAPTER III. Rev. Mr. Stowe and Mr. Ratledge on the Same Line of Thought	17
CHAPTER IV. Bishop Morrison's Sermon on Consecration, and What He Said	20
CHAPTER V. Mr. Bowles and the Creation of Our Fore- parents in Eternity	22
CHAPTER VI. Mr. V. A. Sharpe on the Foreknowledge of God	25
CHAPTER VII. Mr. E. K. McLarty on the Deadness of the Law	27
CHAPTER VIII. Mr. L. S. Chaffer's Sermon on the Devil's Rights and Possession	29
CHAPTER IX. Rev. Geo. D. Hermon's Sermon—He Says the Devil Can Inspire Men	45
CHAPTER X. The Baptism and Temptation of Jesus— Comments by the New York and North Carolina Christian Advocates	50
CHAPTER XI. The Church of 1912—Some Notes on Its Policy of Self-rule	79
CHAPTER XII. Jacob's Wickedness—Notes on a Sermon by Mr. Booth	86
CHAPTER XIII. Sermon by Mr. Detwiler—The Kingdom of Christ Dominating All Others	124
CHAPTER XIV. From Eden to Eden—Extracts from a Sermon by Mr. Waggener	144

#### CONTENTS

PA	GE
CHAPTER XV. The Origin of Sin—The New York Christian Advocate's Comments	60
CHAPTER XVI. God's Instructors—Sentiment of the Lead-	
ers of the Churches 18	83
CHAPTER XVII. Leading Thoughts of the Bible 18	89
CHAPTER XVIII. The Spirits 20	08
CHAPTER XIX. God's Kingdom Here Upon Earth 23	18
CHAPTER XX. The Judgment-Reference to the Proph-	
ecies 25	51
CHAPTER XXI. Prayer 28	59
CHAPTER XXII. Faces Turned Away Back and Hazing 27	77

## PREFACE, OR INTRODUCTION

The sole object, in writing this book, is to set forth the law of God; concerning all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause is sending strong delusion upon them in high places; that they should believe a lie: That they all might be damned who believe not the truth, but have pleasure in unrighteousness. Practicing all sorts of deception, and amusement, in preference to the true worship of God. And also the abomination of desolation, spoken of by Daniel the Prophet, standing in the Holy place, so we may understand, that the day is drawing nigh. And for a signet, and a warning, for all who are so fortunate as to obtain a copy of this book, and read the contents. Further, to make bare the truth, and show by comparison, so that those who want to know the truth, may have better access in finding the light.



#### CHAPTER I.

#### REV. J. C. ROWE'S SERMON.

When we look around us, and take into consideration the human family at large, and see such diversity of gift and talent, we can not avoid full appreciation of the noble and the great. But many times we see the most imperfection in some of the greatest minds we come in contact with. Especially so in the divine law. For instance we will take Mr. J. C. Rowe, the pastor of West Market Street M. E. Church at Greensboro, N. C. On the first Sunday in February of the last year he served, when he preached on the subject of "The Beginning of Time"; when he referred to the beginning he said that if we could comprehend millions, and millions, and emphasized millions of years; with all the force that he could exert apparently; that we could tell something about when time began; and said in connection with this statement that "the two first verses of the Bible were disconnected with any of the Bible." Now we want to compare these statements with the word of God. He says in the beginning God made the heavens and the earth, and all that in them are, and names what he made each day; and finished all that he created and made in six days, and rested from his work on the seventh day. Furthermore, this record of the creation was written about twenty-six hundred years after God made them; and God gave the word to Moses, and he wrote these words, as they were given to him. Now we believe that God the Father gave those words just as they transpired; and if we say that it was any other way than given by the Prophet Moses, we are contradicting the word of our Maker, and do say that He lied. But I say, let God be true, and all men liars. Then as to the disconnecting, (the same as to take from His word), and if any one takes from His word he will take his part away out of the Book of Life, and out of the Holy City, and from the things which are written in this book. And again, if we disconnect these two verses from the Bible, it would begin to read thus: "And God said, Let there be light, and there was light, and he had no place prepared to put the light." So you see that it would have been in very awkward shape. No one that believes the Bible believes any such stuff. Mr. Rowe tried to prove by the building of West Market Street Church that his theory was right; and said that the Church was not commenced being built when the corner stone was laid and the ceremony said over it; but the people had been thinking about the erecting of the house for years, and rolling it over and over in their minds, and it was begun away back there somewhere. Now let us investigate a little. I ask if a man or a number of men can not talk about building a house all of their lives, and not begin? Not even locate the place. I ask again can not they go so far as to do all the planning, and have the architect to draw the plans, and then not have commenced to build? Or, they might have laid the foundation stone, and stop and then, never build. And further, all the material might be put down and be made ready, and yet the building is only ready to be built. When the foundation is laid, and the material cut, and fitted for to put together, then we begin to build by putting piece upon piece, until we are done. Let us compare it to the Kingdom and see if we are right. All the prophets spake of the coming of

Jesus and told the time; even the forerunner came to prepare the way. Now, did all that set the Kingdom up? No; not until Jesus came and began his work. Of course not. Then, if God was in existence from everlasting; that is not the least shadow of reason that time was back there, Millions and Billions of years. There is nothing revealed of time being in existence before the fall of man, and we have no idea of anything but eternity, previous to the fall. Time began with the fall of man; man was made in eternity, and fell out of eternity into time, and is just given time enough to make preparations to go back into eternity. God being so good as to allow man this chance, furthermore making redemption for him; redeeming him from the fall. And Mr. Rowe, neither any other man, has any right to refer to any such an idea or make any such an erroneous and unjustifiable statement. Further, no man has the least business with anything pertaining to God that is not revealed, for He says that those things belong to him. The bad part, for worse, is the effect such preaching has over the lay members, or subordinates, of these leaders. As Mr. Wyche and I returned home, I asked him, he being one of the leading members of the West Market Street Church, how he liked the sermon. He answered, "Fine; very fine." I exclaimed, "A very fine oration; but, if Mr. Rowe was to meet with an infidel, what do you think he would say, when this same doctrine is one of his strong points?" It seemed that he was surprised, and I continued, that Mr. Rowe, would say, "I think you are about right; for that is just what I preach and believe." The whole truth summed up in a nutshell is that Mr. Rowe was deluded, the worst kind, that day, and every one that believed his sermon was deluded through him. Then on another day in the home department of the Sunday School, when Mr. Claxton was Superintendent, he asked some one to make a talk after we had gone over the lesson, and Mr. Rowe arose, and said "I have nothing to say I believe." But he went into a lengthy discussion of the boy Jesus. And the Elder said "Jesus was just like any other boy except he was without sin. And he had to be taught and studied books." And the tenor of his discourse was in all the details of his life; was reared in the same manner of all the boys of that day and age. He did not refer to the wisdom that he displayed at Jerusalem with the lawyers and rulers of the synagogue. Which does show plainly to the contrary of His teaching that day. "And the Jews marveled, saying, How knoweth this man letters, having never learned? "And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?" If we look at Jesus just in the light of Mr. Rowe's expression of his being without sin, I would suggest that this alone would be a vast difference. And to look further, he was very God, and very man-his being God himself, and the creator of all things, even the maker of us all; certainly, His is a wonderful difference. Then, he was the Son of God the Father, and could any one afford to say that he was just like any other boy? So it is written, the first man, Adam, was made a living soul; the last Adam was a quickening spirit. Howbeit that was not first which is spiritual, but that which was natural; and afterward that which was spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the

earthy such are they also that are earthy, and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heav-The above certainly is a wonderful difference from other boys. Then after he was baptized he said, "The man Jesus went into the wilderness to be tempted of the Devil, but he said, "I don't believe that Jesus could see the Devil any more than I can, and I can't see him; and he said within himself, when he was an hungered, that 'If I be the Son of God that I could command this stone to be made bread, and it would obey; but this would separate me from the favor of the Father, and I can't do that.' Then he went into the city and climbed upon the pinnacle of the temple and took a bird's-eye view of the great city and said within himself, 'If I be the Son of God, I could cast myself down, and God would give His Angels charge, concerning me and they would bear me up in their hands; but that would separate me from the favor of my Father; therefore, I can not do it.' Lastly, he went up on an exceeding high mountain, took a general view of all the kingdoms of this world, and said, 'What a glorious king I could be, and such kingdoms of splendor as I could have; but this would separate me from the favor of my Father, so I can not do this either.'" His whole idea was that the whole of Jesus' temptations were within himself, leaving Satan out of the entire course of the whole series of his trials. Mr. Rowe would have led his hearers to believe that there is no Devil, and that Jesus was filled with evil spirits, and we, in like manner, are possessed with evil spirits that tempt us to do all kinds of sin.

When we read God's word the difference is so obvious that any intelligent person would say that Mr. Rowe's comment is a perfect contradiction of God's word; and further, for a man that has attained the high position of Elder in the church to be misled, in such erroneous misapprehensions does vast harm to the Kingdom of Heaven. Jesus was driven of the Spirit into the wilderness to be tempted of the Devil, and was with the wild beasts of the forest for forty days; and after he was an hungered the Devil came to him and said unto him, "If thou be the Son of God command these stones that they be made bread." And Jesus replied unto him and said, "Man does not live by bread alone, but by every word of God." And the controversy continued throughout all three temptations, showing that there were two distinct persons engaged in the whole circumstance.

"Then the Devil taketh him up into the Holy City, and setteth him on a pinnacle of the temple, and saith unto him, 'If thou be the Son of God cast thyself down: for it is written 'He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone'." I will say just here that the Devil transformed this text by leaving out the words "in all thy ways," showing his subtlety in the temptation, this not being one of our Saviour's ways. In like manner he transforms much of the Scriptures when he presents them to us, so we had better search the Scriptures, "for in them ye think ye have eternal life." Jesus said unto him, "It is written again, Thou shalt not tempt the Lord Thy God." Again, "The Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, 'All these things will I give unto thee if thou wilth fall down and worship me.' Then saith Jesus unto him, 'Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.' Then the Devil leaveth him, and behold, angels came and ministered unto him."

These temptations seemed to consist, in the shameless contempt and the bold attack made on the Master, with wanting modesty, and full of sauciness as though Satan were supreme and all belonged to him. Actually he possesses nothing but a cursed name—cursed above all cattle of the field and over all the beasts of the forest. This old Devil—Satan—could not have left Jesus if he had not been there in the temptation. Any one who believes God's word, who will read and see what He says can see that Mr. Rowe is wrong, and radically wrong; and what I have to say is that he had better get right, and all others with him.

#### CHAPTER II.

THE HOME HERALD ON THE TRUTH OF ABRAHAM AND SARAH.

The Home Herald, one of the most widely read and distinguished among all the religious periodicals published in America, in sending out the lessons for the Home Class Study, refers to one of the first lessons of the Bible, which contained the story of the visit of Abraham with his wife, into Egypt. While they were on their way, Abraham, being a Holy Prophet of God, said to his wife when they were near entering into Egypt, "Behold now. I know that thou art a fair woman to look upon. Therefore, it shall come to pass, when the Egyptians shall see thee that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. And this prophecy came to pass as Abraham said; that when they came unto Egypt that the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her and commended her before Pharaoh, and they took the woman into Pharaoh's house." So you see they proved to a certainty that Abraham was right in his saying, or, in other words, he was forewarned of God, so God suffered him no hurt, and the king of Egypt treated Abraham well for her sake, and gave him largely of his substance. But the Lord plagued Pharaoh and all his house with great plagues because he took Sarah, Abraham's wife. Then Pharaoh called Abraham and questioned with him concerning what he had told him as to his wife being his sister, and said, "Why didst thou not tell me that she was thy wife? Why saidst thou, she is my sister?" "She truly is my sister," so Abraham answered, "she is my father's daughter, but not my mother's daughter." the publication referred to, the Home Herald said that Abraham lied, because he said that his wife was his sister. Abraham certainly told the truth, for he said she was his Father's daughter, but not his mother's, and she became his wife. Then she undoubtedly was the servant of God; for she was the mother of all the righteous that lived afterward, for all the good women are called the daughters of Abraham's wife, as long as they do well, and are not afraid with any amazement. Then we would say that Abraham told a two-fold truth; in that she was his sister in the flesh, and also in the spirit; for Jesus taught us, when on earth, that whosoever doeth the will of my Father, is my mother, and brother, and my sister. The harm such publications do is incalculable, for there are but very few that do not believe what is published in a religious paper of good reputation, taking for granted there is no error. And again, it is a false statement, because Abraham is in heaven, and the accusation can not apply to him in the least, nor can anything be said against them, without reproaching the pure name of our Lord Jesus Christ, to say nothing of the slander cast upon Abraham, who is the father of all the righteous from his day on down until now. Such a hideous charge as to say that Abraham is a liar. Away with all such delusion! The publisher is deluded, and deludes every one who reads such articles and believes them. What do you suppose Abraham

thinks of us, or says about us, as he looks upon our depraved acts; in all of our deception, and our false accusations against him? Don't you suppose that he is one of those saints that cry unto the great King, with a loud voice, saying, How long, O Lord, Holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth? Seeing that those saints that kept the testimony of God, do know all about what is said and done upon earth. Let us be ashamed of ourselves to think or say anything disgraceful against the good character of any prophet of God that is dead and has gone to heaven. God's word is truth, and when we change the word, or the divine sentiment, we then become liars and there is no truth in us. Then again to accuse our brother on earth or in heaven is to be just like the Devil. For he was not charged of any other sin only that of accusing his brethren all the time, and it caused war in heaven; so that he was overpowered and he was cast out, and all his angels, unto the earth, so their places were no more found in heaven, but reserved in chains of darkness, until the great judgment of God. Therefore, if false accusations will cause an angel to be hurled out of heaven when he is guilty of such habit, certainly it will keep a man who does such a thing, who has never attained such high dignity as the angels, out of heaven. This same paper, in reference to Jacob's obtaining his brother Esau's birthright, said that Jacob stole it from Esau. I will say that Jacob did not get the birthright in the absence of Esau, and slip away, and conceal, or hide it; but they were both together, and were very conversant with each other, and fully agreed as to the trade; then Jacob paid a good ransom for the birthright, if what Esau said was true; which we are bound to admit is the whole truth, for it is the revealed Word of God, for as I have stated in this book other where, he saved his brother's life; what greater thing could he have done? And the false statement does not apply to Jacob in the least, for Jacob is in heaven, and how can it refer to him in the least degree? All such flouts, and contemptuous words are applicable to all liars and thieves that are here among us now, and all such as are gone on to the eternal hell; and to no others. Further, such accusations are becoming common in the pulpit, and in Sunday School teaching, and among many leading laymen of the church; showing the influence of the broadcasting of such public petty religious literature. The damaging influence of no other source can harm the kingdom of heaven in comparison as does this false teaching from the socalled leaders in Christendom. There is no right teaching or preaching that conflicts with the Word of God. Then again, no man has any right to any opinion, or belief, that does not agree with the revealed Word of God. That is unbelief in itself, and fills the minds of others full of doubts, which is a damning sin. There is only one plain statement or law laid down whereby we can be saved, and that is embodied, or collected, in these words: "Repent and believe and thou shalt be saved." This law is in the present, not the past, nor is it in the future, but right now. Then you see that it begins with us in childhood, and continues with us as we live, and applies to every person, and always as we live; now this is not teaching to sin and repent, as is so commonly talked, and believed, but abstinence from every evil thing and repentance and belief, that we may be saved. We omit duty enough, without committing ourselves of any unrighteousness, to require continued repentance for our eternal salvation. And I want to say, that this publication is not an exceptional case, on this subject. I have talked with other men, and numbers of them, that will say these same things about these Holy men that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

#### CHAPTER III.

REV. MR. STOWE AND MR. RATLEDGE ON THE SAME LINE OF THOUGHT.

I was talking with one Mr. Stowe, an ordained preacher of the Reformed Protestant Methodist Church that had been preaching for about thirtyfive years, and he went so far as to say that Abraham and his wife conspired together to tell a lie; to deceive the King of Egypt and his people and this communication took place in the presence of his congregation, in his church, just before he preached. Then in his discourse he preached that every transaction of man was prompted by love, or the person would not have done the act. He said that if a man is in an affray and beats his antagonist, that he does it through the love of revenge; or if he goes on, from crime to crime and commits murder, that he does it through the love he has for the shedding of blood, and the taking of life. And in his sermon left the impression, or rather conveved the full idea, that there was no hatred, but all was love, and everything was done from or through the motive of love. This old divine leaves the Devil and his work of hatred out of all the strife that is going on in all existence. Or, in other words, he attributes to satan a spirit of love, or the same as God, Who is love.

I met an old Sunday School Superintendent at Guilford College, located in Guilford County, N. C., and in our talk he said that Jacob cheated everybody that he had dealings with and cheated his father and had to flee. At the same time a young lady who was a school teacher, was present,

and in questioning her, she said: "There is a great deal of the Bible that—well, I don't want to say what I think of it." Such expressions are getting so common. Think of so many people that will condemn their Maker, the preserver and source of all life, the source of all joy, all happiness, and light, and peace. If it was not for the care that our Heavenly Father has for us, we could not have any being, or state of existence. A young man by the name of Ratledge preached a sermon on the second Sunday in June, 1912, at Zion Church, south of Greensboro, Guilford County, N. C. In his sermon he referred to what an infidel said about the human family, in comparison with the creation of the beasts of the earth, and said: "The infidel said the only difference in man and the beasts was that the beasts would forgive each other, but men would not forgive each other." And the preacher said there was a whole lot of truth in his statement. To show the inconsistency of such a statement we must reverse the statement. The beast is so constituted that he can not forgive his fellow beast; but God in his wisdom has given the beast a general knowledge and instinct, so when there is a decision to be made by any of them it is accomplished by strength, and when the stronger has overcome the weaker, he is satisfied, and the two ever after this go on with that understanding. This decision is commonly made early in life, and in many instances, the one subjected, or mastered, outgrows in size, and strength, though skill abides by this same decision, not having any mind to observe the difference. Now to the contrary with man. In the glory of his creation he has a mind—one of the greatest attributes ever possessed by anything, and rationality. This reasoning power enables man to consider any fault found in our fellowman; and we can forgive him. Then to further show how he contradicted himself, he said in the same sermon that "it was an impossibility for any one to live a Christian life, without forgiving his brethren." This shows the weakness in the mind of man, taking up with the infidel or the Devil, and saying that there is a whole lot of truth in his statement, when there is no truth at all in any such stuff, but a lie; for the Devil is a liar and the father of it. And then he turned and said that man was not like the infidel said, but the sentiment of his statement was that the man is above the beast, in his expression; that it was an impossibility for any one to live a christian life except he forgive all.

#### CHAPTER IV.

BISHOP MORRISON'S SERMON ON CONSECRATION AND WHAT HE SAID.

On another occasion, at an Annual Conference, Bishop Morrison preached on Sunday at eleven o'clock. He preached to the young preachers ordained at this meeting on "Consecration, or Sanctification."

The first thing that Bishop Morison said was "The three leading sins of the world are strong drink, socialism and the use of tobacco." But he said he was not a fanatic on the use of tobacco like some men. He believes that a man could use tobacco and get to heaven. He said his father used tobacco and he died; he believes he was in heaven. He then said, "I wish I could attain the high standard of character that my father attained." He then explained to some extent how some men used the weed to excess, which is wrong in itself; some men say that it was made for some good purpose. one can prove that the weed was made and created, for it came forth under the curse, after man fell. God cursed the earth, and the briars, thorns, thistles and every poisonous thing, came forth; and all strife among the human family and all the ferocious nature among the beasts of the field, and all savageness among all creation. This conveys the idea of cause and origin of every mean and wicked thing. God said "Touch not, taste not, handle not the unclean thing," and if tobacco is not the unclean thing among all other uncleanness, tell me what it is. Just see a man chewing the stuff and spitting the ambier about; also, after running down each side of his mouth and on his beard. Is it clean? Is not the cow that chews her cud, or the sheep cleaner? Then he did not dwell upon strong drink much, but said that depravity was not rottenness, like some men called rottenness; but it is like a car running on the track, and some object being on the rail derails the car. Then that is a depraved car. The wrecking crew come along and reinstate this car, and it becomes a prave car again. Just so with socialism, or depravity, which is the same, so far as human life is concerned.

Let us see what God says about it. He says, Ye are the salt of the earth; but if the salt has lost its savor wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Further says, It is neither fit for the land, nor yet for the dunghill, but men cast it out. He that has ears to hear, let him hear; which is the same as to say, You had

better take notice what I say.

You can plainly see that the Bishop was in error to this extent.

#### CHAPTER V.

Mr. Bowles and the Creation of Our Foreparents in Eternity.

Mr. J. A. Bowles, on an Easter Sunday, at Groomtown, was preaching a very fine sermon until about the conclusion, when he said he did not know whether our foreparents were made in eternity or not; he said he could not conceive, nor any other one could. But let's have the revealed Word to decide by: "And God said, Let us make man in our image, after our likeness: so God created man in his own image; in the image of God created he him; male and female created he them." I ask the question, Would they have been like him if they were not going to live parallel with him?

Certainly not, that to a great measure in the sense of life; and living parallel to God is a large part of man's likeness to God. And furthermore, after the fall, when death was the inevitable fate, or doom, man was permitted to live for nearly one thousand years, which indicates the above likeness. But sin, as it increased caused those days to be shortened until the very short space of about thirty-five years, which is the limit of the average space

of life.

And again, the Lord God planted a garden east-ward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life was also in the midst of the garden, and the knowledge of good and evil; and the Lord God took the man and put him into the garden of Eden to dress it and to keep

it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest

thereof, thou shalt surely die.

It is very obvious that if they were subject to death, from creation, that the command would not have restrained them at all. Then again, after they had eaten of the tree of knowledge, and fell, the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life and eat and live forever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubim and a flaming sword, which turned every way, to keep the way of the tree of life.

Now, we see that it is positively stated that we would have lived forever, if our parents had been permitted to eat of the tree of life. Just think for a moment of the state of mankind, living in this fallen state forever! With the increased population the earth would soon have been over-populated,—there would not have been standing room at this time. According to the best estimates made, there have enough people lived and died on the earth, as it is today, to lay human bodies, three deep, all over the face thereof. And just think of the people if no one had ever died! This is very suggestive, but the Lord God in his wisdom, prevented this by the cherubim and the flaming sword. Then again—which is very strong evidence of being made in eternity—once we come into existence

we never go out. After this life, which is short—very short—if we have lived a righteous life we go to the great beyond, to bask in the realms of eternal bliss and joy, to live with our great Creator eternally; or, on the other hand, we go down to the eternal suffering of fire and brimstone, never to be exterminated. And again God says: "Wherefore, by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." It is surely obvious that, according to the revelation of God's Word, that our parents were made to live on and on, parallel with God. And, notwithstanding the short preparatory life, we believe that our spirits and bodies at the resurrection will reunite, and live forever and ever.

### CHAPTER VI.

Mr. V. A. Sharpe on The Foreknowledge of God.

On another occasion Rev. V. A. Sharpe, when he presided as Elder over the Greensboro district, preached on the subject of God Trying His People in the Wilderness. He said: "If God foreknew what man would do, he has not condescended to let us know it." One of the first things that is predicted in the Old Testament is that the seed of the woman shall bruise the serpent's head; also that man shall live by the sweat of his face. And again, God said, "The day thou eatest of the fruit of the tree of good and evil, thou shall surely die." These predictions have surely been verified, and from generation to generation. People have not ceased to die. We look back-where are our fathers, and mothers, and all of the past generations? Are they not dead and lying in their graves and awaiting the morn of the resurrection? Has it not been, for all time past, fulfilled in man, that he lives by the sweat of his face, and is it not still being fulfilled? Then the whole law has been fulfilled in the death and resurrection of the Lord Jesus Christ? these three instances show conclusively that God foreknew all things.

Referring to what God said to King Solomon as to serving him: "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee; but if thou forsake him he will cast thee off forever." Job acknowledges that God can do everything; and that no thought can be witheld from

him. "Thou knowest my downsitting and mine uprising; thou understandest my thoughts afar off," and many such expressions, in both the Old and New Testaments. Therefore, if God did not foreknow all things and the very secrets of all hearts, how could he have inspired man to have prophesied things to come and them come to pass, as we well know? Furthermore, he would be incapable of just judgment could he judge only by the testimony of eye witnesses. Then all the hidden things would go free of punishment! Away with all such doctrine—it is full of delusion.

Such doctrine, preached by leading preachers, is doing untold harm, inasmuch as many persons believe it. I talked with one of the leading members of one church in the District, and he fully believed that Mr. Sharp was right. He tried with all his might to substantiate the same, but he had no scripture that he could use in his argument.

#### CHAPTER VII.

MR. E. K. McLarty on The Deadness of the Law.

Mr. E. K. McLarty, at West Market Street Church, on the last Sunday in February, 1912, preached a sermon on "The Law and Its Relationship to grace, or the Spirit." He preached the law as dead as death itself.

Jesus Christ did not come to destroy the law, but to fulfill the law; that inasmuch as those who served God and kept the law in time past, and believed God, were saved by the law. What shall we say then? Is the law sin? God forbid! Nay, I had not known sin but by the law: for I had not known lust except the law had said, "Thou shalt not covet." For, without the law, sin was dead. Or, in other words there would have been no sin if God had not given a law. And the commandment which was ordained unto life, I found to be death. For sin taketh occasion by the commandment, and hath deceived me, and by it slew me; wherefore the law is holy and the commandment holy, and just and good. Therefore we see that the law, being good, was not death unto me, or any that are justified, but sin, that it might appear sin, working death in me by that which is good. For we know that the law is spiritual but I am carnal, sold under sin. Here we must confess that the law is not so dead as Mr. McLarty said, but sin.

The Apostle Paul was teaching the people not to worship under the old dispensation—sacrificing by the blood of bulls and goats, but turn to Jesus and accept the blood of Christ in the remission of sin, and worship him in spirit and in truth.

I think that Mr. McLarty's sermon would have been more fitting for the Jews, in their synagogues of worship at this day and time, than for his congregation, or any other Bible-reading people, for they sin greatly by trying, or by worshiping, under the law, and it becomes death unto them by sin.

## CHAPTER VIII.

Mr. L. S. Chaffer's Sermon on The Devil's Rights and Possession.

Rev. L. S. Chaffer spoke in Greensboro, N. C., on Thursday, February 29, 1912, at the Y. M. C. A., on "The Convicting of the Spirit." He said: "This is a great illumination of the persons whom satan has blinded. As satan's blinding is at the one point of the way of salvation by the cross, this work of the spirit is to give full vision at the very same point." I am at much loss to see how these two opposites can begin at the same point, when satan never was crucified. The idea of the two spirits is just as far apart as darkness and light. Satan begins his work at the earliest possible stage of human life, or at the age of accountability in any and all persons, and then drags downward and still downward. This is construed by the scriptures very appropriately, as "walking in darkness." After the lust of our own hearts, doing the works of satan by disobedience to God and his laws. On the other hand the Spirit, through the preaching of the Gospel, at whatever age or point of any one's life, we are convicted and convinced of our sins, then we are lifted up to the cross of Christ, being washed with the blood of Jesus Christ, shed on the cross applied by the Holy Spirit.

This starting point being determined by each individual at his own will, according to his own knowledge of the Gospel of the Lord Jesus Christ, accepting and believing the same, through the Holy Spirit. Then I say, the starting point is determined within the free will-power of each individ-

ual, for righteousness, according to the influence brought to bear from without, by the gospel. Satan's starting point is naturally at the accountable line of every individual, for we are conceived in sin and brought forth in iniquity. We then willingly and naturally go after Satan, which is his first starting point, and then, ever after that he makes starting points in every man's life, wherever he possibly can, after the man has been changed from nature to grace.

I should say that these two starting points are very different and far apart. Satan may have dragged a soul very low down, through many years of life, and then God, through the death of his only Son, in mercy redeems that soul from death, at a last day, or days, of its life. In the same publication was set forth the discussion, by Mr. Chaffer, the present place and power of satan. He said "he wrested the sceptre of world rule from Adam, and held it by right of conquest, until the first advent of Christ. Even God recognized satan's rights."

To offset this statement he (Satan) assumes a lie. He said, "Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Sceptre, the English definition of which is to send or thrust; a staff or baton borne by kings on solemn occasions; the appropriate ensign of royalty; an ensign of higher antiquity than the crown; hence, royal power or authority. Here I ask the question: Has the Devil got the crown of authority? or any other badge of authority? Does he have any solemn occasions? I answer that if we will search the Scriptures we will find that the only badge, or sceptre that belongs to him is that

he is a murderer from the beginning; a liar and the father of it. And this is given to him by the Lord Jesus Christ.

Mr. Chaffer said he obtained the sceptre by right of conquest. The English meaning of this word conquest is: The act of conquering; the act of overcoming or vanquishing opposition, by force,—physical or moral. I ask again, Does the Devil have any physical or moral force? Does he have any way of fighting—any battle by coercion? If he has, where did he get this power? And when did he use it? The truth of the matter is that he does not possess any of these qualities; he is entirely false; does everything by and through deception, making of shadows false lights. If he had any coercive strength or power, then man would have no choice; Adam and Eve took their own choice through the delusion of Satan, and fell.

Does God recognize the rights of Satan? "And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. "And dust shalt be the srpent's meat. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee." This doesn't sound like recognizing the Devil's rights—the fact is, he has no rights—they are all forfeited, never to be regained. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. God does not recognize those that follow the Devil, no more than does He recognize the Devil's rights. God says, "Ye are of your father, the Devil, and the lust of your father will ye do. O full of all subtlety and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

Again, "He that committeth sin is of the Devil, for the Devil sinneth from the beginning. For this purpose the Son of God was manifest, that he might destroy the works of the Devil." If the above is not convincing to any one, it is useless to talk to such an one.

Mr. Chaffer said that "Satan, in the wilderness, offered all these kingdoms to Christ but the temptation was unavailing." "Satan had the kingdom to offer," Mr. Chaffer said, "or it would have been no temptation."

Does the Devil own this world? or the kingdoms of this world? Does he own the mineral kingdom? or does he own the vegetable kingdom? or the animal kingdom? Or will anyone dare say that the Devil, and Satan, that old Serpent, owns the human kingdom? It does seem that it would be useless to ask if he owns the heavenly kingdom, but if he owns anyone of the kingdoms of this earth, he owns all of them. Or, if not, let us have them designated, showing them.

Now, if the Devil had obtained the crown, or by force or power taken the kingdoms of the world, then everything that is in existence, would have come to an end—the earth, heaven and the Heaven of Heavens, would have ceased to be. All would

have been lost. For heaven depended upon the blood of the Lamb, for by the blood of the Lamb was the Devil cast out of heaven: and that is why he is here on this earth, with such wrath seeking whom he may devour. And it seems that he is playing havoc with the human family just now.

I will just say no.

"And the Devil taketh him up into a high mountain, and shewed unto him all the kingdoms of the world in a moment of time. And the Devil said, all this power will I give thee, and the glory of it; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore will worship me, all shall be thine."

This saying on the mountain is the only statement in the Bible that all the kingdoms of the world belong to him, or are delivered unto him, and is not quoted, only by Luke; and this was the Devil's own statement.

Let's see some of the truths set forth in God's Word as to his ownership: "The sceptre shall not depart from Juda, nor a lawgiver from between his feet, until Shiloh come." "If I were hungry, I would not tell thee: for the world is mine and the fulness thereof. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the fields are mine. For all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." "Behold, the heaven, and the Heaven of Heavens is the Lord's thy God; the earth also, with all that therein is, who hath prevented me, that I should repay him?" "Whatsoever is under the whole heaven is mine. The earth is the Lord's and the fulness thereof; the world and they

that dwell therein." "Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." These are only a few texts of the Holy Word of God, to show the ownership of this world and its kingdoms; there are enough like statements to fill several pages: I will take his own chapter his own text: "Of judgment, because the Prince of this world is judged." Who is this Prince that is judged? God says "If judgment begins at the house of God, where will it end?" Yea, he magnified himself even to the Prince of the host. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. He shall also stand up against the prince of princes; but he shall be broken without hands. And killed, the Prince of Life, whom God hath raised from the dead; wherefore we are witnesses." "Therefore I have profaned the Princes of the Sanctuary, and have given Jacob to the curse, and Israel to reproaches. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee." "I have seen servants upon horses, and princes walking as servants upon the earth. Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." "For he saith, Are not my princes altogether kings? Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." (Joshua 5:14.) "And he said, Nay, but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

The above references all point to the Prince of Peace, except the last, which will be found in Ephesians 2:2, and the Apostle refers to this to show us, as near as language will convey, that we are fighting against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. The same as to say, we are fighting against ourselves,

or something like the wind.

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring into subjection: for ye shall speak into the air." The Apostle Paul uses these terms to show the silliness of our struggling with what is known as the power of darkness, or the only belonging of the Devil, or, attributes that belong to the Devil. He has nothing, and no man has any right to say he has. As I have said above, the Devil has no sceptre; if he had won the crown then and there, the battle would have been ended, as all battles end by conquest, or by coercion, or by any other way of fighting. Mr. Chaffer said: "At the cross, Christ wholly triumphed over Satan and secured a perfect sentence for his final destruction, yet he is acknowledged in all the New Testament." Sounds a little like there had to be another effort to regain this great kingdom, after Satan had so successfully won it. If he could have gotten the crown he could have held it. He never obtained the Kingdom, never did have it, and never will have it. He was cast out of heaven, and will be cast out of the earth into hell fire.

The 17th chapter of Revelation says: beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and those that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not and yet is." This is explained, "And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space; and the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." "And all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saving, who is like unto the beast? Who is able to make war with him? He that leadeth into captivity shall go into captivity." You see by this scripture that the Devil has no kingdom. God says there is the eighth, and it is not, thus signifying that the Devil has no kingdom.

Mr. Chaffer must have judged the battle by the number, and not by power; God says one shall chase a thousand and two shall put ten thousand to flight.

I believe in free moral agency; if a man will, he can live right; or he can choose for himself wrong and be destroyed.

Mr. Chaffer says that God places the believer in a perfect standing before himself; as perfect as he will be ever, for he is made accepted in the Beloved,

who is the same yesterday, today and forever. Now Mr. Chaffer shows his complete perfection in Christ before God, and then backs down and says that his daily life may be very incomplete at best. See how perfect God has made the man and then he preaches him to imperfection. God sayeth that he that sinneth is of the Devil, and Mr. Chaffer admits that his perfect child sins, and that God chastises without condemnation; then crosses himself again by saying that God's new covenant is that those whom he saves shall not come into condemnation, nor will he ever cast them out. So you can see very plainly that Mr. Chaffer crosses himself in this discourse, both ways, going and coming. He first says that God made a man perfect in himself; and then admits that he is not able to keep him perfect in himself. We don't wonder at him saying that the Devil has world rule, for he gives him the preeminence in this tangled doctrine. It is just like all deluded stuff, that is advanced by all that are in this case. They cross and tangle, and don't seem to know that they are crooked. He said Jesus is the same yesterday, today and forever. The sole reason why we should seek Jesus and his kingdom and abide in him. For in time past he killed a man for picking up sticks on the Sabbath day; and killed two men for offering strange fire before the Lord; and destroyed Korah and Dathan for assuming the right of the high priests; and killed Ananias and Sapphira his wife, for lying; and many other more general destructions, for the wickedness of the people; showing the certainty of the destruction of this people if we obey not the Word of God. The same as to say that his being the same is sufficient to keep us right in the

sight of the Father; but to the contrary, it is just the reason that God requires us to perfect ourselves in the life of his Son, who made the way perfect for us. According to the Word of God we, by repentance and faith, are made whole in Christ Jesus and are perfect before God; and are accepted of him as such. Then we, by continued worship and our perfect obedience, keep ourselves in Christ Jesus, so we have the sweet communion, through the Spirit with the Father, and obtain his approval; and if this continues, then we will not be condemned or cast out. So you see that a whole lot depends on us as to our salvation, and I will just say that if we fail to save ourselves and help to save others that we will never be saved. The battle is not between the Spirits—the Spirit of Jehovah and the Spirit of the Wicked One-it is between the Devil and us. It is very significant. "And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels: And prevailed not; neither was their place found any more in heaven." And the great dragon was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast into the earth, and his angels were cast out with him.

"And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens and ye that dwell in them. Woe to the inhabitants

of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." To show that I know what I am talking about when I say that the battle is between us and Satan, the divine sentiment of the above Scripture is that the Devil was conquered and cast out of Heaven into the earth. "And when he saw that he was cast unto the earth, he persecuted the woman which brought the man child. And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." See Romans 7:23.

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This text, referred to by the Apostle Paul in his letter to the Romans, shows that we are at war with our members, we being conceived in sin and brought forth in iniquity, Satan deceiving us through the lust of the flesh. We being the rem-nant who are serving our Maker, which is spoken of by the Revelation; that the Devil is warring for and striving to get us, in his wrath. So we have to fight if we would win. And there is no weapon that serves like the truth when it is wielded with the strength of the spirit; the enemy can not stand before it; as is above stated, Satan was conquered and cast out of Heaven; and Jesus being the Son of God and having all power, came in due time to our rescue and conquered in this conflict of ours, thus leaving the battle of righteousness for us to fight out ourselves through the atoning blood of Jesus Christ our High Priest, against the wrath

and fiery darts of Satan who overcomes so many of the human family by his deception and subtile in-

genuity.

Mr. Chaffer seems to have the ring, all through his sermons on his doctrine, that God saves us very independently—does not attach anything much to our part of the work in performing the salvation of our souls. But the way God has planned for our soul salvation certainly involved a full surrender on our part, to him, through Jesus Christ his Son, and at that juncture, he by his holy spirit washes us and makes us perfectly clean; washing our sins all away. Then he commands us to abide in him by keeping ourselves unspotted from the world and to minister unto those that are in need, both temporally and spiritually. So you see that the first part of our being saved depends entirely upon us; and then God does his work which he has promised through his Son. Now we have just entered the race, and the whole travel involves work, and very faithful, hard work too, and very often work under the most adverse circumstances-of afflictions, trials and conflicts. For instance, take Job's case, Daniel's case, Jeremiah's case and John the Baptist's case; read the stories of their lives, and see if they had easy sailing and had nothing to do. Now Mr. Chaffer says that Jesus—God, we will say—"is the same yesterday, today and forever more." Then if he is, which I don't doubt, do you suppose that he would have had those ancient saints to have worked and striven so hard under such adverse and unexpected circumstances for their salvation and heavenly home; and then save us without work just because he gave his Son to redeem us? Nay, to be sure, he will not, but de-

mands that we be more constant, and more progressive, and more diligent, in our work than they were required to be in theirs, for he says, "Go ye into all the world, and preach the gospel to every creature, and he that believeth and is baptized shall be saved, and he that believeth not shall be Then Mr. Chaffer gets things all damned." clogged up in showing Satan's rule-power—in saying that after Satan sinned that there was sorrow, suffering and death. We cannot tell when he first sinned for he was in eternity, and there was no death that we know anything of until he beguiled our foreparents. Then he further states that: "When Satan is banished into the earth, according to Revelation, 12:9, there is great tribulation"; this word tribulation is not used in this verse and does not apply. But in the twelfth verse in the same chapter you will see the word "Woe" was used to the inhabitants of the earth and the sea.

"For the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Woe is simply a curse that was pronounced on the people of the earth, and it covers all creation, because the Devil has come down unto you. The Devil inflicts, or is permitted to inflict, a curse. Mr. Chaffer refers to the time that he is chained, saying: "And when he is placed in the pit there is kingdom blessings." He seems to take a very mild expressive form of condemning the devil. I will give God's word in this connection: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years."

Mr. Chaffer uses the word "placed"; this simply conveys the idea of being fixed or established, and in its general sense conveys a place of preference, or a place which is agreeable. But God used the words: "Cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more until the thousand years should be fulfilled." Now you see God uses the word "cast" which is very different in meaning. It means to throw, fling, or send, that is, to drive from by force, as from the hand or from an engine. So you see by the above there is much difference in the sentiment. Then when he is chained the kingdom is established for one thousand years. Then Mr. Chaffer refers to his being loose a little season and says: "At the end he is loosed for a little season, and instantly there is war and distress until he is placed in his final doom so perfectly decreed at the cross." You see he uses the word placed again, and he says that instantly there was war and distress, again. I will give God's word here again; the full divine sentiment is: "The Devil was loosed a little season, and he gathered all his force, Gog and Magog, to gather them together for battle, the number of whom is as the sand of the sea. And they went upon the breadth of the earth and encompassed the camp of the saints about, and the beloved city. And fire came down out of heaven and devoured them. And the Devil was cast into a lake of fire and brimstone, and all that have followed him, and are tormented with him forever and ever." If you will examine this Scripture you will see that the Devil gathered his army together and encompassed the camp of the saints about, and the holy

city, their camp being inside the city. He was not permitted to come nigh them nor touch them, and fire came down on them and devoured them. Where does the idea come in of war and distress? The fact is that there was no such thing. Satan only made ready for the battle and encompassed the city, whose wall is of pure jasper stone, one hundred and forty and four feet thick, and then he was destroyed. And to say that there was distress among the inhabitants of the New Jerusalem is just the same as to say that the saints can be distressed in heaven. Such stuff is provocatious; in God's statement that at the end of the thousand years the Devil shall be loosed a little season, he states that he shall not have power to hurt the saints. This letting Satan loose seems to be on purpose to shut his mouth, as to his being chained, so he would have no excuse; for he would say unto God, "You chained me or I would have gained the victory."

In Mr. Chaffer's meeting he denounced personal work, and said "that prayer was the thing, if we would pray earnestly that God would hear our prayers, or the prayers of his children, and the convincing power would be granted." And when he was interviewed he said that "he knew a man that was ever on the alert to accost every one he met about his religion, and all who knew him would shun him with hatred and disgust to such an extent as to stand up and ride to their work on the cars rather than sit on a seat with this man. He said when it came to that we had better let personal work alone." If personal work is prohibited there will be no work done worth while. That is the trouble with the whole church now. God says, "Do good and communicate and forget it not, for with such sacrifices God is well pleased." And again: "For God is not unrighteous to forget your work and labor of love, which ye have shown toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you show the same diligence, to the full assurance of hope unto the end." Here is all the proof that is needed to show the truth of personal work.

Mr. Chaffer said there were about thirty great, revealed, heavenly blessings into which God brings us, and that all were beyond human attainment. Then we are not responsible as to them. first of these is a perfect standing in Christ." We attain this high standing in Christ by repentance and faith in the regeneration of the spirit, and if we stand aloof and fail to come and accept his offer of grace, God cannot confer a blessing on us. We, by continued service to God, maintain this perfect standing before God, the Father. God says, "Repent and believe and thou shalt be saved." The command is, "Be ye therefore perfect as your Father in heaven is perfect." Mr. Chaffer further says that "though the daily life of the Christian may be very incomplete at best, but God always deals with it as a father with his own child. The sin of the Christian is punished by chastisement and not condemnation. For under his new covenant those he saves shall never be condemned or cast out." In answer to these questions condemning or casting out his children, I will say that as long as they hold out to be faithful in righteousness he will not cast them out, but as soon as we cease to obey God and his commandments then we are cast out, and at the end of life into outer darkness. "There shall be wailing and gnashing of teeth."

## CHAPTER IX.

REV. GEO. D. HERMON'S SERMON.

HE SAYS THAT THE DEVIL CAN INSPIRE MEN.

The Rev. George D. Hermon preached a sermon, published in the Western North Carolina Christian Advocate, Volume Fifty-seven, number four. His text was "The New and the Old Bible." In his sermon he said many of the finest things, in a common way, I ever read, about God's great Book, of his Revealed Word. In the outset he said that "the Bible is the newest, the freshest, the strongest and the most influential book in the world. Like the sun the Bible never grows old; and like the sun the Bible is full of light." And goes on showing what the Bible has done for the upbuilding of nations; where it has moulded them into civilization and greatness. He further shows that the Bible is a book of inspiration, and inspires our race of people with the highest ideals, social and moral, political and religious, that can come from any source whatsoever. He showed how reasonable the Bible is, and how it forsakes evil and cleaves always to that which is good. presses upon us the truth, to speak the truth, to love the truth, and to live the truth, that we may attain the highest, longest, possible freedom. And it does not ignore means of temporal interest as long as we use them for the one express purpose of glorifying the name of our great Maker. But it does impress the highest and most supreme purpose, above all other things,—spiritual and eternal treasures. It enjoins on us to seek first the kingdom of heaven and His righteousness, and all these things shall be added. The Bible deals with the most impartial events in human history. It is the only book that gives a full and truthful account of all creation, the fall of man, the destruction by the flood, the call of Abraham, the travel of Israel through the wilderness, and the saving of the great prophet Moses, and giving of the Law by him. There is no other book that tells of the incarnation of the Son of God, the life, the allatoning death, the triumphant resurrection, the glorious ascension and the intercession of the only begotten Son of God. No other book tells of the gift of the Holy Spirit, and the work and leading of the same, nor the inauguration of the kingdom of God on earth among men, and of a general judgment, at the second coming of the Son, of the living God. Therefore the inspiration of this Holy revealed Word of God is as broad as creation, and as deep as God saw fit to reveal to man and as high as heaven, and as enduring as This revelation is progressive; all eternity. through the Old Testament God revealed himself, through Holy men, by signs and wonders. Bible does not come to the full and perfect glory, until the fulfilling, in the person of Jesus Christ. He is the truth of life, light, and truth of the world. There is no contradiction in the divine sentiment, in the teaching of the Old and New Testaments; they only differ in the mode of worship. worship by works, while we worship in spirit and in truth. They worshipped by the offering of the blood of lambs and beasts, and the sprinkling of blood. All pointed to the coming Messiah. We do away with the Jewish Passover because the Lamb of

God has come, and tasted death for every man, and paid the debt for sin. The Lord's sermon on the Mount is greater than the ten commandments, and sheds more light on fallen man than all the Old Testament. The Bible is a book of aspiration and inspiration, experiences and actions. It represents the best that men have done, thought, said and felt; man is not capable of going beyond its teachings. This Bible was first written by men, inspired by the living God, of like passion as we, who believed God. They were tempted and tried, but lived real and just lives. It is therefore a book of the living and not a book of the dead. It reveals what men of like passion as we thought and felt, said and did under the life-giving touch of the Holy Spirit. It flashes on the canvas of God, inspired men in their conflicts with doubt and fear and sin, but seeking with undying hope the golden city beyond the glimmering stars, where the wicked cease their troubling and the weary are at rest." These are a few things he said, with some additions, but we regret to say in referring to what he says of God-inspired men, and on the other hand of Devil-inspired men, and tells what they have done and will do, does not apply and cannot be so. He said: "It shows us what Godinspired men will do. It reveals what Devilinspired men have done and will do." "It shows how Moses, a God-inspired man, denied himself of all the glories of the kingdom of Egypt to suffer with the people of God, that he might inherit the true riches, among the king-born sons of light in heaven. But in opposition to this Moses we have a Devil-inspired man—Pharaoh, who shut his eyes to the light, hardened his heart, and refused

to respond to the voice of God." He points out two other Devil-inspired men; cowardly Pilate, the king, and Judas Iscariot, the traitor. I want to correct this error in Mr. Hermon's sermon; for I think that this is as high a calling as God confers on any person, if he can also see his own errors. Now the error is the statement that the Devil inspired a man. It does not make any difference what view or standpoint Mr. Hermon, or any other person takes of this statement, it is wrong and radically wrong. Inspiration is the power to infuse life into another body. This is what the Devil cannot do, but to the contrary he is the source of death by his craftiness and subtilty. He induced our first parents to disobey, and by disobedience came death; hence the Devil is delusion, degradation and death, not only temporal, but eternal death. If we, like Pharaoh, follow lust, vanity, pride, inconsistency, selfishness and all profane babbling, and every kind of intemperance, then we will be walking right along in the wicked and the uninspired steps of these men that Mr. Hermon referred to-Pharaoh, Pilate and Judas. Thus, according to our own choice in so doing, we choose death rather than life. There being no compulsory law by which we are governed, God himself leaving man free to choose for himself, this is one of the most glorious privileges that could be conferred on any being of intelligence. Whoever heard of a Devil-inspired man before? Mr. Hermon has told us something new (that seems to be the fad of the day)—something that no one else had thought of. Now, let us examine a little further into the idea of inspiration. Has the Devil ever put life into anything? If so, when and how? No, but by our parents accepting the temptation it caused death, both temporal and eternal. Has he infused life into any one since the creation? No, but by his ingenuity he has infused death into millions and billions and tens of billions since man was made, and is playing with most wonderful, influential effect, seemingly right now, on the whole human family,

at the present day.

There is no logic at all in any idea that conveys an untruth, and it is an impossibility for one idea expressed to convey the two opposites, say, life and death. Inspiration in its full sense conveys the power of giving life, and giving life more abundantly; and now I ask, how can the word convey the opposite, death? It does not, but conveys and signifies that the Devil, as is explained, infuses delusion, degradation and death; and can not inspire anything. It is beyond his power.

We scarcely ever hear a perfect sermon preached, and it is a very rare thing to hear teachers of the Bible in Sunday School or anywhere else, teaching the Word correctly. They nearly always have some new-fangled stuff that is in no way true; many times falsifying the Word of God, who made them, and accusing Him of crime for lack of knowl-

edge.

Again, has the Devil ever revealed himself to us in any way? All that we know about him God has revealed unto us through his Word; the Devil has no revealed word, and cannot reveal himself in any other way that is known to man. God has revealed himself unto us through Holy men in time past, and in these latter days made himself known through his Son Jesus Christ. And he gave his Son that we might have life and life more abundantly. He also came into the world that he might destroy the works of the Devil.

## CHAPTER X.

THE BAPTISM AND TEMPTATION OF JESUS.

COMMENTS BY THE NEW YORK AND NORTH CAROLINA CHRISTIAN ADVOCATES.

In the Sunday School comment in the Western North Carolina Christian Advocate, taken from the New York Christian Advocate, discussing the reason why Jesus so eagerly sought to be baptized of John unto repentance, was the thought of consecration as well as the thought of repentance, and says "that we must connect the baptism of Jesus with the thought of penitence if we are to save it from a touch of unreality, and this connection we must very frankly make." Here I ask, who would, or can any one for a moment have the least shadow of doubt of the reality in the life of the Son of God? To raise such questions is to confuse and delude the minds of people who are not well informed on the Scriptures,—and of such there are many. As I have been doing personal work I have a perfect opportunity of finding out this fact. It makes one shudder to think of such a few people who read God's word at all; and some who do read, I might say many, get very erroneous ideas, which are worse apparently than for them not to have read at all. The life of the only begotten Son of God was a perfect life from his birth; he never did any sin, and as far as we know he was consecrated from the earliest days of his life. We have no account of his not knowing righteousness from the first of his life. We assuredly have the testimony in God's word that he was without sin. And

the statement is repeated that God gave him a double portion of His Spirit; then we can see that the Spirit kept him. Let us see if we can get a perfect reason for his baptism: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him: Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." The true reason appears in the verses of Scripture cited above. He says to John, "Suffer it to be so now, for it becometh us to fulfill all righteousness." He came to fulfill the law and the prophets, and he said that the heavens and earth shall pass away but not one jot nor tittle of my word shall pass until all be fulfilled. The prophets said: "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. And I saw, and have record that this is the Son of God, because I saw the spirit descending from heaven like a dove, and it abode upon Then there was the fulfilling of the word of God, which is all righteousness; then there is no shadow of repentance in these Scriptures, but the fulfilling, as he says. This act of Jesus did not involve any repentance at all, but involved a perfect fulfillment of a broken law, not requiring any repentance. For repentance is sorrow shown for the transgression of the law, and he had nothing at all to do with the transgression, therefore had no cause or right to repent. this comment the writer says we are not to understand that "these three temptations cover all of his moral battle. All his life he was tempted. But these three represent the outstanding crises in the moral struggle of the Son of Man." Herein is indicated a struggle to decide, or separate, to disjoin, or something like separation, to throw the bad away and keep the good. There is nothing like this in the temptation, for he had been pure and clean up to this time. God says, "Am I a man that I should say and not bring it to pass? I will bring my word to pass. Yea, before the day was I am he, and there is none that can deliver out of my hands. I will work, and who shall let it?" The Lord God was in all this in bringing his word to pass. The commentor says: "Physical need and physical desire were speaking out in an overwhelming inrush of hunger. Now what was really at stake in this temptation? Jesus had reached an hour when He must overmaster physical desire." The word he uses, overwhelming; the English definition to this word is crushing with weight or number; also, physical desire. These words with the word intensity all convey the idea of excess, extreme degree, as, the intensity of guilt. These words above mentioned convey the idea of being overcome, or unbearable; they just convey the thought that is just a little beyond recovery. Though he says, "Thrusting aside the voice of the body and filling His mind with a great Old Testament word, He resolutely held in check all the turbulent demands of physical desire." This picture looks almost too burdensome. This was about

the thirtieth year of his life, and he says (the New York Advocate) that Jesus was tempted all of his life. Then we would say that he knew how to resist the temptations without such anguish. I will state that the Apostle says that when the temptations were ended that the Devil left him for a season. But we cannot go beyond the revealed Word of God in any discussion. There is not any statement of his being tempted previous to this time. We want to defend God's word in all fairness. Now in these three temptations, which is first mentioned? God says nothing about an overwhelming inrush of hunger; there would be no resistance for any such condition. That is beyond any power whatever. Anything, of any kind, in earth or in the heavens; or any power of any kind, spiritually, mentally or mechanically, that could move under the idea conveyed by the word overwhelmed. Therefore, the assertion is most extrav-Then, to connect the same excessive agant. thought with the principle of physical desire, how can any man have the brass to think of such a thing, and attach it to any part of the life of the Son of God? The words physical desire, the way they are used, conveys the idea of every kind of wantonness and lust and envy and deception in the whole human family, and attaches the same to the Lord Jesus Christ. And he is our Maker, Preserver and Redeemer! Now I ask the question, how could Jesus have redeemed us under such overpowering circumstances? Then the commenter says that "Jesus had the subtle suggestion to cast himself from the temple, trusting in the Father's care to preserve his life. This was an emotional temptation. Nerves held tense and rigid for days of lofty, spiritual contemplation and deep ecstasy of soul, now rebelled; the emotions became clamorous and seemed about to pass beyond control; he speaks of the abnormal knock at the door and poise about to flee away. It was the kind of conflict known so well to temperaments emotionally rich and nervously high-strung when in an hour of reaction the life confronts the danger of emotional undoing. Multitudes have met this battle, world over, both men and women. It is a conflict that they care not to talk about. They cannot analyze the strife to satisfy themselves for it is one of the terrible battles of life; in an hour when a man seems on the verge of emotional anarchy, when, in the sheer weakness or nervous reaction after a great strain nobly borne, it seems as if the abnormal would take command, the struggler feels the weight of a conflict like that which Jesus faced in the hour when, with a strange fascination, the thought of casting himself from the Temple entered his mind." After using such words as abnormal and strange fascination, deep ecstasy of soul, rebelled, emotions, clamorous beyond control, the door of poise, about to flee away. emotionally rich, nervously high-strung, an hour of reaction, emotional undoing, emotional anarchy, sheer weakness, nervous reaction, terrible battles of life, I wish all my readers would refer to Webster's Unabridged Dictionary.

At this point I will give some of the English definitions: Enchantment, by witchcraft; a powerful or irresistible influence on the affections of persons; this is the meaning of the word fascination. The ancients speak of two kinds of fascination; one by the look or eye, the other by words.

Clamorous means speaking and repeating loud words; noisy, vociferous, loud, turbulent. Would anybody conceive for a moment that the blessed Master had the least shadow of thought, or let any such thing cross his mind as is conveyed by the word clamorous? Let us turn to the Bible: "He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment unto truth." This statement of him doesn't sound very clamorous. "He will not fail nor be discouraged until he hath set judgment in the earth, and the isles shall wait for his law." Beyond control; by this statement he had lost,—gone by. This definition is to keep under check by a counter register or double account. This may be applied in a measure or in a sense compared to the Master. He was of twofold nature; the power of the divine holding the human nature in check and not letting it go beyond. The full sense of this statement can be shown by referring to the quotation in first Corinthians: "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual; the first man of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." So you see that the Son of God was not earthy, but heavenly, the same as to say that he was not carnal and did not see corruption but was all spiritual. He was not full of wounds and bruises and putrefying sores as we are, for he

knew no sin. Then again: "If the children of Israel had obeyed the Lord; his name should not have been cut off nor destroyed before me." He was divine, he was God the Father, he was the Almighty, the Great I Am. So you see that he could not have faced or undergone all the overwhelming ordeals that are charged in this comment. The word abnormal means irregular; an irregularity, deformity; not conformed to rule; deformed. Poise means to balance; the substance weighted; equilibrium; the mind may rest in a poise between two opinions. The command is "Why do ye halt between two opinions?" could Jesus command us not to do a thing that he would do himself; or had done, according to the Advocate? About to flee away; no steadiness. We can see the idea here conveyed more easily by referring to the wild animal when he is attacked or surprised, or the bird that sinks to the ground to start on its flight. Emotionally rich would apply to an expert actor, who could animate his observers with much laughter and curiosity; keeping them in great glee. High-strung: as if to be held in with bridle and bit. Who ever heard of such stuff? And it is from the two organs of the Methodist Episcopal Conferences.

Then here comes the word, reaction; as a verb in transition it means to return an impulse or impression; to resist the action of another body by another opposite force. Everybody reacts on the body that impels it from its natural state. In the sense of the reaction of this particular temptation, Jesus would have gone beyond right, and then by some power or habit would have come back. Emotional undoing: That reserved, an-

nulled; second place, ruined, destroyed; third place, not done, not performed, not executed. We are apt to leave undone what we ought to do. When the legislature is corrupted the people are undone. In the sense of this undoing of the Saviour's temptation, the people that he came to save, would have been undone and lost. Conflict: This word conveys into our minds in a sense; to strike or dash against, to meet and oppose as bodies driven by violence; as, conflicting waves or elements. This may be with violence or any other way of struggling; as, the last struggle of life, agony, as, the conflict with death. Of course there is not a person, if he is permitted to consider, as to the conflict referred to here in Jesus' temptations, was anything like this word conveys. does not apply to Jesus in the least, he had no such conflict, he never let any of the temptations come into his mind, as they were presented by Satan. And then, as I have said, how in the name of common sense, could he have saved others, if he could not have saved himself? Now comes the word analyze; not able to separate the good from the bad; we become puzzled, don't know what to do. Here comes the word terrible: this means to frighten; adapted to excite terror; dreadful; formidable. Terrible battles of life. How can we apply them to the blessed Master, while the battle of right and wrong is waged against us by the enemy and Satan. That is no reason that the terribleness of our lives, caused by sin, had any power over him. He was the Almighty God, the everlasting Father, the Prince of Peace. The only way that we in our depraved state of being can assume the question that is so divine is to say that we

would not accept any of the temptations. Then again the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual but that which is natural, and afterwards that which is spiritual. The first man is of the earth earthy. The second man is the Lord from Heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. Now this Scripture plainly sets forth the idea that Jesus could not partake of nor indulge in earthy things in the same manner that we use them. He also was without corruption; he was not full of wounds and bruises and putrifying sores like we are, but he is able to bind these up for us and came to do it. Then we see that he could not think carnally as we think but spiritually. Anarchy; want of government; a state of society when there is no law or supreme power, or when the laws are not efficient and individuals do what they please with impunity; political confusion. The above definitions from Webster's Dictionary of those words used give us a fair idea of the views that the commenter conveys of his thoughts of how the Lord's temptations wrought on his mental powers. He says that Jesus faced such struggles in an hour when, with a strange fascination, the thought of casting himself from the temple entered his mind. I answer here, that the idea never entered his mind at all; could not possibly have done so; that would have been accepting the offer, or banter, if you please. "Here, too, Jesus was completely victorious. He says, overcoming, putting aside abnormal thought, and quoting an Old Testament word, and filling his

mind with its steadying thought, it was the victor of poise in an hour of intensely overwrought emotion." Yes, he says overwrought; labor to excess. Secondly, worked all over as if covered with emotion; all in a fidget. The definition of these words combined—if it adds any strength to the terror of the case. It would be past endurance if it was as represented. The whole thing would have been lost; earth and heaven, hinged on the life of Jesus. Thirdly, the temptation of the mind. "The commenter says the voice of the body and the voice of the emotions had been held in check. Now Jesus meets a temptation which speaks especially through the mind. It is because men have minds that they can be ambitious. It is because men have mental power that they can dream of world empires, and that again and again this dream has crystalized into the hard and staple fabric of a great and far-reaching national life. Suddenly Jesus saw a vision of a mastered world. It was a vision of a world held by the strength of an imperial mind and of commanding personal power. It was the wide ranging splendor of another Alexander. Jesus knew that he had the power to realize this dream. He knew that he could become ruler, one of the mighty empire builders of the world. But what would become of his mission? Who would achieve the salvation of man? Who would be king over hearts rescued from all the restlessness and stain of sin? The world could do without another Alexander. It would be hopeless without a Saviour. So the majestic picture of an unfolding ambition was put aside with relentless strength. The mind had gathered all its resources to tempt Jesus and once again He stood

forth to conquer. Once again an Old Testament word formed a sword with which he could smite. He was stronger than physical desire. He was mighty to wrest victory in the subtle battles of the emotional life. He could not be beguiled by the most radiant picture of the world empire, which his mind could bring before him". Then acknowledges that he was without sin though he was tempted in all points as we are. We want to explain some of these ideas of these two organs, as to this last temptation. The first and foremost thing that I want to ask of my readers is: Is the mind the devil that we have to combat with? I want to refer to a few words that he or they refer to in this third temptation. He says that Jesus saw a vision, something imaginary, the production of fancy. Is it possible that he was fanciful? He refers to the ambitions of men in describing the temptations of Jesus. This vision is the vision of a world held by the strength of an imperial mind, the same as to say that he held the world and all the glory of it in his mind, ruling as an emperor, with commanding personal power. Looked to him ranging widely as the splendor of another Alexander. Such awful comparisons. Compare him to Alexander the Great! He was a reproach and a terror to humanity; the love of conquest was his ruling passion. More than any other reason to gratify a senseless ambition, he made war without cause or provocation upon those who would gladly have remained in peace with him. He was justly entitled the "plunderer of the nations." He made it his glory to encourage desolation in all places, and rendering himself the terror of mankind. He was so wicked he only lived out half his days.

seems a reflection on humanity to give such a man the title of the Great. Such comparison is away below all decency, if applied to any good man; much more when comparing the blessed Master to such an ungovernable despot as Alexander. It is said he died a glutton, could not even govern his appetite; a dog. Instead of Jesus' thought being such, his righteousness is like the great mountains; his judgments like the great deep. O Lord, thou preserveth man and beast. How different from the above comparison. How excellent is thy loving kindness, O God! Therefore the children of men put their trust under the shadow of thy wing. We shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of pleasure. Called him a dreamer; he said he had the power to realize this dream. Use the word realize: brought into actual being; conveyed into the real thing itself; impressed, received, or treated as a reality; felt in its true force; rendered actual, tangible or effective. You see by this word realize that Jesus actually accepted this world as an emperor along with Alexander the Great, according to the statement made in these papers. "Then referred to his knowledge as to becoming a great empire builder of the world." It does seem that good people do sometimes make themselves fools by forgetting the power of the Almighty. Don't anybody that ever read the Bible any at all know that he made the world and all that is therein? And saw all the kingdoms and all the glory of them from the beginning? And we admit that he was very man, yet, we must not forget to admit that he is very God also. Why, he knew the heart and thought of man while he was here, and

could forgive sin just the same as the Father in heaven. How far men can get from the truth when they step outside the bounds. And now returns to or brings him back to his mission, and suggests questions as though he asked them himself; what would become of his mission? would achieve the salvation of men? And who would rescue sin? The world could do without another Alexander, placing him again beside the great man. So he says the majestic or dignified likeness or resemblance was put aside with relentless strength. Thus they, the Advocates, say, after full admission as I have shown by the language that was used by them, that he had been fully overcome. Relentless means unmoved by pity; unpitying; insensible to the distress of others; destitute of tenderness, as a prey to relentless despotism. This word shows to the reader of this book, that the idea is conveyed that he put away the majestic, elevated and lofty picture, with unpitying strength or with insensible feelings, to the distress of all others, whatever that might cause or amount to. Such expressions as this do not apply to Jesus in the least sense of such an argument, for he could not have seen any such thing as those cursed pictures or heathen-like gods as is set forth in the comment, in any of his temptations. For that would have been fatal. "The mind had gathered all its resources to tempt Jesus. Once again he stood forth the conquerer." Think of the mind of man, much less the mind of Jesus, tempting us. These Advocates leave out the Devil entirely, and attribute all to the mind's temptations. First, the physical desire or temptations of the body. Second, the temptations of the emotions. Third, the

temptations of the mind. These three properties, or at least the first and last named, are a part of the mechanism of man. By leaving out the truth of the temptations of Jesus it is all muckled together so that no man can straighten the sense of it. His temptations were on this wise. Then was Jesus led up of the spirit into the wilderness to be tempted of the Devil. And when he had fasted forty days and nights he was afterwards anhungered. And when the tempter came to him he said, if thou be the Son of God command that these stones be made bread. But he answered and said it is written thou shalt not live by bread alone but by every word that proceedeth out of the mouth of God. Now you will notice that there are two distinct persons in this controversy talking and answering to and fro, one reverse from the other. It does not sound like the comment published in the Christian Advocate, one talking to himself and strugling with his own body and mind. Secondly, then the Devil taketh him up into the Holy City and setteth him on the pinnacle of the temple, and saying unto him: If thou be the Son of God cast thyself down; for it is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him: It is written again, thou shalt not tempt the Lord thy God. This sounds like two persons talking together again. Again the Devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them, and saith unto him: All these will I give thee if thou wilt fall down and worship me. Then saith Jesus unto him: Get thee hence, Satan. For

it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, and, behold, angels come and minister unto him. These were three trials or temptations for Jesus. Facing the Devil, and it plainly states that Satan taketh him, showing that they went from one place on to another and so on, and showing, too, that the Devil made different presentations, using the doubtful suggestion by approaching with the Word, as if in the first two instances, trying to induce him to prove his Sonship; the Devil and Satan knowing him to be the Son. He showing his deception with subtilty and all the ingenuity and dramatic performance that he, Satan, could invent; bringing to bear all the glory that could be obtained in doing, was in what he presented before the Son of Man. These being the most fascinating and delusive and tempting points that the Devil could perpetrate and present before him, he knowing him to be the Son of God. The Devil and Satan also knew that Jesus was the creator and maker of all things, and his prime object was to get him as a man to sin, then he would have obtained the overthrow of heaven, the thing that he had previously sought to do, and failing was cast out to earth, where he is trying in this instance to accomplish the same thing. Knowing that Jesus was the Son of God; and in the third account the assumption of the ownership of all the kingdoms of the world and the glory of them, and knowing they were not his to give. He knew that Jesus was Christ, for later he would cry out and say: I know thee who thou art; thou art the Son of God. I want to emphasize the freewill power or agency that man is possessed with, and that embodies a most impor-

tant part of natural formation; the part wherein hangs all the glory, or punishment that he attains either by realization through the mind or by actual experience. This great power Jesus was doubly possessed with, and he chose right and looked right straight forward and did not so much as look toward these things presented, having full control over his mind and entire rule or control of his body. This is the sense or the full idea of our living a Christian life, having full control over our bodies in and through the power of Jesus, according to our choice. To explain more fully this freewill power or choice, suppose your neighbor comes to your home with a good horse and presents him for sale. If you choose you can buy that horse, he being a good one; it being his choice also to sell him; so you see that it is left to your own choice to buy or you would not be a free man. Further, if the price did not suit you then you would not give it for the horse; hence, your own choice again. This is certainly very plain to any one, if we will be fair. Then everything that we do is according to our choice, as soon as we are capable of the age of choice. Then if Jesus presents life to you it is in your power to accept it if you will, or it is in your power to reject, which are you going to do? So then life and death are presented to you, which are you going to choose: life and live here and evermore or death and die eternally? God has given us our own choice. Here I refer again to this comment on the Sunday School lesson as to the temptations of Jesus published by the organs of the M. E. Church, this great Christian Organization, or to advance the work of this heavenly kingdom of our Lord and Saviour Jesus Christ.

very idea of such contemptible, reproachful, demoralizing church literature sent out broadcast to thousands of families to be read and fill their minds with such rottenness, crystalizing depravity in their hearts and establishing wantonness in their whole bodies. This rotten stuff gotten up by the brainiest men that are at the head of the church, making it very much worse. Sent out to be read for the truth by their leaders to thousands of people who depend on it for guidance. Jesus being charged of accepting such temptations as have been set forth. How do they expect these poor un-Bible-read folks to escape being ensnared by this trap? The effect is like a cyclone that starts up in New York and rages in every direction passing down into North Carolina, gains new power and sweeps the whole land, to destroy truth and lay it flat. Or like a sweeping rain which leaveth no food. And like a great cloud of wind without rain. It has made its noise of great rattling and clamorously rages trying to show such unfounded erroneous and fictitious and falsifying absurdities. The English language does not contain words to convey the amount of the damage of such publications. Time will not reveal. Nothing this side of eternity can tell, and doubtless that will be too late, for all who are deluded by such atrocious stuff. I do not remember ever seeing anything in print from any source that equals this published by these two church organs. These are the most reproachful accusation that I ever saw or heard spoken against the Son of Man, if we consider the responsibility of the Church of Christ. I have read some of the erroneous things that the notable infidel Ingersoll said. Also of the crafty things that Buel

published against the Word of God, which were written so smooth that it takes an expert to detect some of his sneaking slurs. Yet they were more modest in the language they used in condemning the truth than these two church They used more reason and common sense. For in denouncing the Word of God they wanted to have their argument believable; so much so that they kept themselves in better bounds, seeking the more popular opinion. But this comment in the Christian Advocate is the most devilized, devil-deluded and the most hellrotten of any published article that I have ever read or seen. And to make it more obnoxious and wicked, it being published by the Methodist Episcopal Church organ. Will the preachers of this great church just swallow such accursed doctrine as this and never raise a hand or voice against this infamous, incorrect conception published by their church paper. Jesus' life was just as pure as the truth in its most sublime light. It was not a life of penitence, for there is no repentance required when there is no transgression of sin committed. His life was not a life of unreality, and we should not admit any such statement, but just reject or denounce it. His life did not involve any such thing as radical repentance, for any such thing would have been acknowledging complicity in the crimes of others. Or in other words he would have shown weakness, or to some extent aiding crime of a tumultuous sin. He was not guilty that any such thing should apply to him. God is not a man that should lie; neither the son of man that he should repent. Hath he said and shall he not do it, or hath he not spoken and shall

he not make it good? For he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner, a purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they offer unto the Lord an offering in righteousness. For the gifts and calling of God are without repentance. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits; without partiality and without hypocrisy. The life of Jesus was more like a moral battle in an effort to teach people the true principles of the truth than any other statement in this comment, but entirely by word and reason; and not by clubs or bow or any violent force; but he fought his battles with the sword of truth, which was very cutting and sharp, is very admissive, but not a struggle between life and death, as is very suggestive in the publication of the paper above referred to. His life was not an outstanding crisis by any means. We are ready to admit that he came to make a change in the world, and in the whole plan of worship and to set up a new kingdom; but not in the sense that it is used in this comment in the Advocate; the change was to fulfill the law and to purify the sons of Levi, and not change or cleanse himself, for he was pure and holy. The life of Jesus was not an overwhelming inrush of hunger; and when the forty days were ended he afterward hungered. The statement is just simply hungered, seemingly his body needed refreshing from fasting. No such thing as overwhelming could have been possible with the Son of God. Jesus' life did not consist on bread alone nor by physical necessities, as indicated by this awful expression of hun-

ger. But he said unto his disciples on one occasion that I have meat to eat that ye know not of. Jesus saith unto them my meat is to do the will of him that sent me, and to finish his work. Jesus had to reach and come to an hour when he had to master physical desire. It is folly of the most sickening kind to one to think of such stuff, such rot as this to present to any intelligent people living, and a whole lot of this people say that we are so wise. One Sunday School superintendent of a M. E. Church asked me in a very reproachful way, if I thought that the church of today would in the least tolerate the life that Jacob lived as to his righteousness. I told him that they tolerated the lives of men thousands of times worse than Jacob ever was, and put their arms around them and say they are good. He did not have to prove that he was stronger than the body, nor did he have to prove or vindicate that he was king over his own flesh. Physical desire had not rule over him at any time; there was no lust about him; such a thought could not enter his pure mind. Jesus was more than man, he was very God. Then why do we look upon the God that made us with such fickle or false light. Insistent hunger and all the mad voices, if there is any such thing in the body, cries in men's lives, should make such struggles between life and death in the human family. Why should it apply to his life or unto any of the temptations, for his life was without spot and blameless. This struggle that is mentioned might be applied to the human family, for it does not apply to him in the least, for he had no change to make, temporally or spiritually, while he was here on earth by repentance or any other way. Then we

would say that it all does as far as struggling is concerned belong to the human family, in the change from death unto life spiritually, for this change involves much repentance because we are guilty of sin; and where the struggle comes in is this old body of sin and carnality must die, and let the new man in Christ Jesus live. So you readily see that this old nature does not want to die and be survived by the new creature in Christ Jesus. Then, because you can see that he has divine strength, for he is God the Father, he had power not to accept the temptations of the Devil and Then he will and can help us to reject the temptations in like manner as he did. Now it plainly appears that Jesus did not have to undergo any such death struggle as has been described in this book by leading commenters. Jesus had not been contaminated, or fell from life unto death, therefore had no such work to perform. Jesus did not have to thrust aside the voice of the body in order to fill his mind with a great Old Testament word, for he is and was the Word himself, he already had these turbulent physical desires in check. Never did any subtle thought or suggestion, in any way enter his mind, to cast himself down from the temple, trusting his father to preserve his life. He says "the Father and I are one," therefore he is the Father himself. If you have seen me you have also seen the Father. His nerves never held lofty spiritual contemplation for days tense and rigid, no more than did his Father, who is in heaven, for he was here as a representative of the Father. The soul of Jesus did not rebel against this deep ecstacy of mind. would be most absurd to suppose that Jesus could

have seen any joy, or any degree of delight that arrest the whole mind in the subtle suggestion. Jesus never faced any struggle like men and women face in this life of abnormal strains in times of reaction of nerves or mind after such battles have been fought, that are so common to them. He shall not cry, nor lift up nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment unto truth. He did not put himself in the place of a magistrate to settle disputes of any kind, nor did he break in on any one at any time in an affray, nor did he at any time make himself the divider of estates or a settler of general disputes. That was not any part of his mission. Surely it is most absurd to say or think that Jesus ever let such a thought of a strange fascination enter his mind of casting himself down from the temple. He was foreign or entirely absent from any such thing. He had no mutinous nerves; he had no abnormal thought to put aside. Such things would be considered in any person of today as being worse than extravagant. He never paused at any time or in any place to consider what to do. His emotions were never intensely overwrought; for that would have shown less than good common sense or reason, to the discredit of any enlightened human being; so much more to the discredit of the Lord Jesus Christ. He had no voice of the body, and if he had he did not allow it to speak much more having anything like battle with it. The emotions had no voice that he had to hold in check, they did not have to be held with bridle and bits. The mind could not accept a temptation much less speak through it.

can't think of the ambitions of men's minds entering into the Saviour Jesus Christ's, or the mental power that he could dream of world empire, nor his dream crystalize into any fabric, great or small, far or near, reaching in any kind of life. Neither was Jesus ever surprised by any sudden vision that he saw of a mastered world. It does seem the most foolish thing that a man could think of to say such a thing about the God of heaven, as to try to master a world that he made. He in fact never has any vision of a world held by the strength of an imperial mind; nor any such thing as commanding personal power. The talk about Jesus Christ thinking of comparing his life to the wide ranging splendor that King Alexander had, and try to imitate him. Just think of any one that would say that Jesus knew he had the power to realize this dream. Such folly was never heard of. Could not be worse inside of what is considered civil. Then to make matters worse to say that Jesus knew that he could become a great world ruler and a mighty empire builder of the world. And one of the company said unto him: Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or divider over you? he said unto him: Take heed and beware We plainly see by his of covetousness. swer to these two brothers that he came to do what he was sent to do, and not to rule the people or any part of them as a king or in any other worldly way. Further, he would not covet the things of this world by any means. If he had let himself covet them the whole kingdom would have fallen. Then to say that he would have asked

himself what would have become of his mission? Who would achieve the saving of man? And if I were to accept wordly empires who would take my place and set up the kingdom of heaven here on the earth, to rescue men from sin and eternal dedestruction? He suggests that the world could do without another Alexander; also says to himself that it would be lost without a Saviour. There was never a more absurd statement perpetrated than to say that Jesus ever possessed a majestic picture of any such thing as unfolding ambition, that he had relentless strength to put aside. Jesus' pure mind could not gather resources of a tempting kind, for God cannot be tempted with sin. He always conquered by not accepting anything presented to him by the enemy; his mind was not an enemy to him. A man's mind is one of the greatest faculties that man has been blest with. If we use our minds in a good and lawful way it is our best friend. And without the mind we are no more than an animal. Since he was stronger than physical desire he did not let such thing come near him. He was already master over himself, and gives us power to control our bodies. The battle did not come near him; the emotion life alluded to did not have anything to do with him; he had none of these feelings that are set forth by the Advocate. Then for any sane man to wind up with any such comment as is in the Western North Carolina Christian Advocate about the temptation of Jesus after his baptism, by saying that his mind brought radiant pictures of world empires before him, this lowers the Son of God down on a level with the unscrupulous characters of the politician, who seeks fame of the

world in any shrewd or cunning way by which it may be obtained, and is the most erroneous, irregular and wandering accusation that any man or set of men could perpetrate against any one in the right course; much less in the life of the Son of Man and God. Such disconsolate doctrine will find itself numbered with those that are without. For there are dogs and sorcerers and whoremongers and murderers and idolaters, and whosoever loveth and maketh a lie. These mentioned that are without, are without doubt the recipients of eternal burning, where the worm never dies and the fire is not quenched. Those Scripture truths above cover all idolaters, that cover all the kingdoms of the world. And in view of all the degraded and debauched slums and mixtures of all cities and dominions of the world after the good have been separated; all the bad will be cast into the lake of fire and brimstone, to develop what they have been practicing here in this world, which doubtless will be no mitigation to their pain, but will add to the intensity of their sufferings. The change, in the sentiment of the comment made by the Christian Advocate of the temptations of the Lord Jesus Christ, is not half radical enough. The human mind cannot conceive the wisdom that would transform the low estimate of the life of Jesus, perpetrated by these two papers in publishing such absurdities and scandals. It is as much below the character of Jesus as the earth is below the heaven of heavens. You may talk to people, take them one by one as you meet them on the streets of the city, or in any other line of life, and there is not one man or person in one hundred that reads the Bible for himself, or to an extent suffi-

cient to know what the teachings thereof are, that will not accept all this spurious doctrine for the truth, and will argue for all their lives to justify their belief or what they think. The teachings of the people as a whole done by the leaders of today, including so much unbelief, shows the complete fulfillment of the declaration made by the Apostle Paul, that God will send strong delusion on all unbelievers, that for this cause they might believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness. And as I have said I cannot conceive stronger delusion than such doctrine as is condemned by the writing of this book and all the perpetrators thereof. This day and time must be a fulfillment of the prophecy of David in the sixty-ninth Psalm. He says: Save me, O God, for the waters are come in unto my soul. The waters here are people. Rev. 17:15. "And he saith unto me, the waters which thou sawest, where the whore sitteth are people and multitudes and nations and tongues." I sink in deep mire, where there is no standing. I am come into deep waters where the floods over-They that hate me without a cause are more than the hairs of mine head; they that would destroy me, being mine enemies wrongfully, are mighty; then I restored that which I took not away. Now he prays for the righteous and says: Let not them that wait on thee, for my sake; let not those that seek thee be confounded for my Because for thy sake I sake, O God of Israel. have borne reproach, shame hath covered my face. I am become a stranger unto my brethren and an alien unto my mother's children. This prophecy shows what he said of his brethren when he said

neither did his brethren believe on him. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached me hath fallen upon me. When I wept and chastened my soul with fastings that was to my reproach. I made sack cloth also my garment, and I became a proverb to them. They that sit in the gate speak against me, and I was the song of the drunkards. Now he begs the father to hear his prayer in the multitude of his tender mercies; and not hide his face from him in time of trouble, and hear him soon. Come near me and redeem my soul, deliver me from mine enemies. Thou hast known or foreseen my reproach and shame and my dishonor. Mine adversities are all before thee. Reproach hath broken my heart, and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me gall for my meat, and in my thirst they gave me vinegar to drink. Therefore God, for all this treatment, and envy and outrage towards his Son, pronounces an awful curse upon such as does these reproachful things to him, and says: their table become a snare before them, and that which should have been for their welfare, let it become a trap. Let their eyes be darkened that they see not, and make their loins continually to shake. Pour out thine indigination upon them, and let thine wrathful anger take hold upon them. I wish that I could picture the idea of some of these curses so that all could realize the true sense of them. Blinded so we cannot see, groping in darkness all; and think of one's loins shaking like tearing asunder; such things could not be endured. And everything we have becomes a trap and a

snare and a curse. O, how dreadful. And the indignation of God and his wrathful anger to take hold on us; there is nothing that can convey the true meaning of such statements of God concerning his enemies but the eternal destruction in hell fire and brimstone. Let their habitation be desolate and let none dwell in their tents. What wounds one's feelings, or hurts in this life more than the desolation of our habitation? Let it be swept away by a storm or in any destructive way. How sad, how melancholy! Then turn to the other side and view the place of our habitation, every human being swept away. How dreadful! What sorrow and anguish! Who can tell? For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. Then he adds iniquity unto their iniquity; and let not them come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous. These judgments named are to come upon those that betray the Master in this life. God says if he does thus unto the green tree, what will be done to the dry. But I am poor and sorrowful; let thy salvation, O God, set me on high. I will praise the name of the Lord with a song, and will magnify him with thanksgiving. Such sacrifice as a broken heart and a contrite spirit please the Lord more than an ox or a bullock that hath horns and hoofs. Seeing that God is well pleased with his son, and he was smitten and bruised for our transgressions, let us take heed what we do and say; sure we dare not disobey his command in adding to or taking from his word, lest he take our part of life that is written in his word from us; or add unto us the plagues that are

written therein. Again as to his indignation being poured out on his enemies; and his wrathful anger to take hold of them. To explain more fully, I will refer to God's judgment upon the Ammonites for their insult to King David's messengers of peace that he sent to comfort the King of Ammon concerning a kindness that had been done unto King David by the King of Ammon, King Hanun's father. In revenge he, King David, brought forth the people that were in the city, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick kiln, and thus did he to all the cities of the children of Ammon. We readily see by the above how God's judgments come down upon his enemies in his wrathful anger; executed by his servant David. Without mercy he sawed the people asunder with saws and dragged them to death under harrows of iron. From the statement it appears that he may have hitched horses to these great harrows, and dragged these people to the horrible death, of such wrath indescribable; and cut and hewed them with axes, and he made them pass through the brick kiln. This seems to signify the burning kiln. So you see without mercy the death cry of these heathen went up in agony without being heard; being massacred with saws, harrows and axes and thus were all these cities destroyed. This horrible judgment was to avenge his people of the insult of the Ammonites, done to the peole of God. Now if God will do thus to a people, for reproaching his children, what do you suppose he will do to a people for curses and mockings and reproaches, lying blasphemies, done unto his Son Jesus Christ. Such destruction as the limitless God can put upon the wicked will be enough.

#### CHAPTER XI.

# THE CHURCH OF 1912.

SOME NOTES ON ITS POLICY OF SELF-RULE.

The Church of A. D. 1912, seems to be thoroughly organized and run on the same principles of all other organized institutions, such as state, county and all municipal organizations; which seems to have formed, or crystalized into a hard and stable fabric, looking forward to achieve great rule and authority; undemocratic, such as the few ruling the many; leaving off much of the tender, loving mercies of the Christian attributes that constitute the Kingdom of Heaven, set up on earth by Jesus Christ, to dominate the whole human family in love exclusively. But to the contrary, the church of Christ's Kingdom, or so-called, by the people, is divided and subdivided, more than six hundred times, only for the universal purpose of ruling power, or for the exclusive purpose of dominion. This situation is brought about by a few men that want to be honored, by the many or the masses; and by some deception, or contrary views of the Word of God. They begin to advocate what they call their rights, and preach their views and build up a creed of their own fallacious doctrine; thus leading uninformed men and women off from the truth, in many ways amounting to delusion, and once by starting and spreading their views in various ways, and by various literature, their disciples decline to go to hear the teaching of any doctrine except their own creed, thus establishing their belief so that they search out the Scriptures that

justify their belief; whether it applies or not in a divine sentiment. Each denomination has its own ruling power and its own subordinates, seemingly not for their good, but for the greed or for avarice, for the insatiable desire of gain, obtained from the multitudes held by their control or influence. The exceptions to this rule are few and far apart. To show my authority for my statement I was in the Sunday School Class Number 1, and the pastor having started an evangelical revival, after the class was seated the pastor rushed into the room and impressed upon the class with much power the necessity of a strong contribution, to keep down embarassment, and suggested twentyfive cents apiece, or more, and he was going before all the classes pushing the same claim. This being about the first collection of the meeting or among the first, there was a large amount of money raised for the evangelist and after the meeting was closed I was in the same class, in all, five Sundays, and the Bible was not taught at all. While the opening service was going on, there were several of the leading members of that church and leaders of that class, gathered around the fire in their rooms and discussed every phase of business carried on in the city and around in the country, and passed judgment on the different classes of people as to their dishonesty, seemingly the dishonest dealing all coming toward themselves. This was done more than one time, on the Sabbath morning, while the Sunday School opening service was going on. This occurred on the first Sunday following the revival, by the socalled workers of the church in the revival. The doctrine taught was to this end: Mr. Ireland, of

Greensboro, was the teacher, and in teaching the first advent of the Son of God, he referred to the greatness of ancient Demosthenes, the orator, and to Alexander the Great, and said that God raised up these nations of Rome, the Persians, the Greeks, the Chaldeans to the highest architectural state of existence that ever had been in the world, bringing them through the fire, signifying that he melted these heathens and worked them over and made them very glorious; he said, with weeping exclamation, for the glorious Son of God to come in. This teaching and clamorous debating of all kinds of business took place at the house of God for worship, on the holy Sabbath at the close of a revival held in the same church, that was called a great success. Furthermore, the teaching continued, he taught that people read the Bible in the olden times, under the old dispensation; he said that Moses read the Bible. To correct this error I will say the first of God's revelation was given to Moses, and I think he must have not read very far into the great book. He, Mr. Ireland, further taught that God's purpose in scattering the children of Israel was to spread the gospel among the heathers, this being before the gospel was instituted. He also taught that the wise men of the East that followed the Star to Bethlehem were of the heathens, perhaps of the Medes or Persians or from Egypt. I will say that God has not revealed unto us definitely who they were; the nearest or plainest statement is in Jeremiah 50:5-6, as follows: "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their

God. They shall ask the way to Zion with their faces thitherward, saying, come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." He refers to the greatness of his name among the Gentiles, and the purposes of the incense offered in his name. Behold the days have come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. These Scriptures refer directly to the house of Israel and to the house of Judah, by a positive statement. And further, God says he came unto his own. The heathen were not his people and they were not among the wise men. Then in teaching the second coming of Jesus, he said that the whole world would be converted to God, and then he will come—the exact opposite to what Jesus taught when he was here. Jesus said that it would be as it was in the days of Noah; the people did eat, they drank, they married wives, they were giving in marriage, until the day that Noah entered into the Ark, and the flood came and destroyed them all. Likewise, also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus it shall be in the day when the Son of Man is revealed. In a conference with the pastor, E. K. McLarty, I related all these things, and he only smiled, the same as to say that makes no difference, or, it is only common. I suggested that he would give out an appointment for a meeting, and himself be present with a few, and I would teach them the Bible. But he said that he did not have time to do anything like that, for

his pastorship just ran him to death; he had so much work that he did not get to his study for one whole week. He advised me to go around and see a few men, individually, and get them together and teach them, and be my own boss, you see, suggesting teaching at my own house, or anywhere, say on the streets, or in a manger, or any old place. Well, that is good enough for me, I well know, for it was good enough for my blessed Lord and Master, for he was in the wilderness with the wild beasts of the forest for forty days, and then he was born in the manger with the same beasts. Very sure the bossism comes in; surely it makes no difference about what is taught so there is a fine suit of clothes on, and of course, a few thousand dollars, notwithstanding how we get it—that's all the go whether we have any grace or not. Yes, and give liberally, regardless of the knowledge of the truth and grace revealed, by the Lord God of heaven. Under the present church rule he can stand up and teach in church or in Sunday School, and he is a mighty person in that organization. The whole of the churches have, to a great extent, lost all sight of the true idea of being great in the sight of God. They are dominated by just a few, and seeking more and more exclusive rule. Not everyone that saith Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven. The leading of the Holy Spirit is a very wonderful thing; who can understand or who can tell the truth only by the teaching of the spirit? The Holy Spirit never has led any man to separate himself from the church of Christ, and set up another branch of worship, in the name of Jesus; but to the opposite—it leads

to a oneness in the spirit. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. the Son of God did not pray for his disciples only, that he ordained while he was here on earth, but for them also which shall believe on him through their word: That they all may be one, as thou Father, art in me, and I in thee, that they also may be one in us. That the world may believe that thou hast sent me, and the glory which thou gavest me I have given them; doubtless this glory is the union of the spirit, making us all of one mind. That they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one. This teaching of the Son of God shows clearly that the strength of the Kingdom of Heaven depends on the union of the spirit. He expressly states that a house divided against itself cannot stand. Hence this bossism, among the churches by many divisions, will not stand, but will come to an end. Every new belief, whether it be by a single individual, or by a multitude, is a false teacher; doubtless these are they referred to in these last days, because there cannot be any new fangled doctrine, except it contradict the Bibleand thus falsify the word. These divisions in this Kingdom will come to an end, for the true Kingdom of Christ will finally dominate all the Kingdoms of this world—the mineral, the vegetable kingdom, the animal kingdom, the educational kingdoms—all these anti-religious fads and fashions and all fascinating doctrines that are gotten up by the cunning deception of all unbelievers will come to an end, and the Kingdom of Heaven will be established here on earth, which will be

more fully explained in this volume. The Bible is so plain that the wayfaring man, though he be a fool, need not err therein. Now let us see if we can understand this statement. Yes, it is just this—read the Bible, and believe just what God says, for it is He that is talking, and then tell all that we can remember of it, not diminishing aught from it, and not adding anything to it, and it will be plain; just walking in the straight and narrow way. And this is what God enjoins upon every one of us: He says teach this law and his statutes. Sitting by the fireside, and as you lie down, and as you rise up, and as you go out and by the wayside, and as you come in, thus covering the whole time of one's life. See how few are doing this Commandment; and then so many are sowing broadcast such showers of the seed of the tares. I wonder whether there will be any wheat to put into the great barn for the Master when he comes. And if we have not been doing his command. How shall we be able to stand when he comes. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear. For if they do these things in a green tree, what shall be done in the dry. Or in other words, if the Son of Man suffered such agonies on the cross; when his life was so pure and faultless, what will be done unto us, if we fail to do God's will? How can it be described when Jesus marvels at it? Behold, the righteous shall be recompensed in the earth: much more than the wicked and the sinner.

## CHAPTER XII.

# JACOB'S WICKEDNESS.

#### NOTES ON A SERMON BY MR. BOOTH.

Satan gets in his work in every conceivable way, and with all the ingenuity that wit and brains can perpetrate. It behooves us to be armed and equipped with the weapons that are furnished us by Him who is able to conquer and to destroy. We see these Satanic schemes worked by him, in some of the most talented men of the day, and age; or work of delusion if you want to call it; perhaps a more appropriate name for this day and time. transforms or darkens council; beclouds our minds when we are reading the Word of God; and shuts out the light so we walk in obscurity, failing to obtain the truth as it is set forth in its simplicity and plainness. Let us read the Word carefully and prayerfully, letting the Holy Spirit lead us, so we will get the divine sentiment, or the essence of God's truths, that he has revealed unto us. Satan does not only get his ends accomplished in and through evil, but in every instance he possibly can. He works through the leading or most influential men of our day, even those that are out seemingly for good, such as Mr. Booth, when he preached our Father Jacob's funeral at West Market Street Church, January 31, 1912, when he gave such a vivid account of the meanness and deception practiced during the former years, as he said, of his life, embracing the time from the date he obtained the blessing from Isaac that Esau was expecting to get. He then, going to Padanaram, di-

rected by his father, to take him a wife; after serving fourteen years for them, he then returned back to his own country, this embracing the time of about twenty years. These accusations of Mr. Booth cover all manner of sins and meanness. "He said that there are many things in Jacob's life, in his early history, that neither commend themselves to us or to God, but the Bible is true to its characters. We find in it the loving Father, and the avenging God, the beauties of heaven and the gates of hell. It is in no way partial. We get a view of the whole subject, of the whole man. In the biography the faults and blots are all kept out, and we see only the best side of the character. But in the Bible we see the shadow as well as the gleam of light, Mr. Booth said." We are going to agree with Mr. Booth that the Bible is true to its characters, it gives the whole truth in every revelation. Now we will read the whole story of Jacob's life and we will find that it is clean, there being no charge brought against him in God's word, except what his father Isaac said to Esau, when he came with his savory meat, for his father Isaac to eat, so he would bless Esau. He said thy brother hath come with subtilty and has taken away thy blessing. I say that this is the only charge or intimation of a charge, which can be found in the Bible, against his individual life. Mr. Booth said there were many things in the early history of his life, and said the first mistake Jacob made was in trying to buy something for nothing, something that God said a man must not buy, the inalienable gift of birthright. In the first of the above statements Mr. Booth said "trying to buy." I say he did buy, he closed a trade with an oath that was unchangeable, for it stood forever. He further states that God said a man must not buy the inalienable gift of birthright. I have searched the Bible through, and there is no such statement in the Word of God anywhere, but to the contrary. God says in his charge to the priest, as pertaining to eating the holy thing, that a stranger nor a hired servant shall not eat of the holy thing. But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house, they shall eat of his meat. This scripture clearly shows that it was lawful and right not only to buy the birthright, but to buy the whole man, soul and body, and not only was it right, but it made him of a higher standard of character. Again God says buy the truth, and sell it not; also wisdom and instruction, and understanding. Again, buy of me gold tried in the fire, as I counsel thee. Then again, go down and buy that we may sustain life. The divine sentiment in this transaction was all in Jacob's favor and against Esau; the statement being that Esau despised his birthright, and afterwards sought forgiveness with much weeping, and many tears, and found none. Mr. Booth said he tried to buy something for nothing. Let us see as to that. And Esau said to Jacob, "feed me, I pray thee, with that same read pottage, for I am faint. Therefore was his name called Edom." Esau in his request plainly shows that Jacob had been feeding him previously. Jacob asked him for his board, and he having nothing to pay, for there is no account of his having made any money up to that time, Jacob suggested that he could sell him his birthright, and he did so, for he said, what good will it do me, and he swore, for he said I am going to die. In

consideration of what Esau was at that time, owing to Jacob, and Esau's statement that he was going to die, I think Jacob paid a rousing price, for

a man will give all he hath for his life.

That is Esau's case. Now Mr. Booth contradicts his own argument by saying: "If you have ever been down in the underworld as I have been trying to help men turn from their sins and come back to God, you have found many Esaus who will sell the birthright of honor, virtue, liberty and conscience, and yet these are among the inalienable birthrights that must not be made merchandise of." What do you suppose the many that Mr. Booth refers to as selling their inalienable rights that "God said must not be bought" according to Mr. Booth's statement, obtained for theirs? And who do you suppose bought theirs? And what kind of craftiness or expression do you suppose they showed when they got in possession of them? What reason do you suppose Mr. Booth can give for not showing by some of his dramatic performances how that man acted that was obtaining those he now refers to, that would baffle all language to give an adequate description of? Well, I reckon that he just overlooked this instance because it was a more familiar case. The Devil bought these people's inalienable birthrights. It is such a common thing that their craftiness is unnoticed, and again we do not like for Satan to be exposed. And then again he had directed his thundering denunciation at Jacob, and not at Esau. Mr. Booth does not tell of finding any Jacobs down there. So who do you suppose was down there that could or even would, buy theirs? I will suggest that the Devil bought theirs, and did not give as much as a mess

of pottage for it, only a promise, or rather a fancy, or falsehood, yes, a lie. Mr. Booth, in his above assertion of helping men made a misapplication of their inalienable birthrights that must not be made merchandise of. He certainly contradicts. He first condemns Jacob for buying, but don't seem to find anyone to condemn for buying theirs, because he cannot find any Jacobs down where he says he has been. As he gives no other reason we will assume this is his reason. "Mr. Booth, in a dramatic performance held his audience in breathless attention, as he impersonated the crafty Jacob preparing and selling the mess of pottage to his brother Esau and receiving in exchange the coveted birthright, which in manner baffles any adequate description by word that can be conceived or expressed." Can we conceive or allow any such description of any man of God above referred to that is led by the spirit of God? For I challenge any man to show me one statement in the Holy Word of God, showing that Jacob did not obey the Lord, or even his father or mother at any time. Then how can we accuse him of such monstrosities as Mr. Booth has in this sermon. Then charging him with buying something for nothing, and also coveting the inalienable birthright of his brother. Lord God, the maker of us all, took the birthright from Esau, and gave it to Jacob before the children were born, so the birthright justly belonged to Jacob. The third point in his accusations, when Mr. Booth shows Jacob upon the stage, the curtain rises for the first time to represent the prototype of all unprincipled lawyers. May God have mercy on the man who makes an unlawful patrimony from the living of

all helpless women and children. "But to look further, and the man greatly increased." Do you not say that the wages of sin is death? Certainly. Has not Jacob sinned? Yes. But you cannot properly estimate the business until you get the annual balance sheet. The man that sins and goes down is not in half as much danger or peril as the man who sins and goes up. How hardly shall a rich man enter the kingdom of heaven." In this third clause of accusation he shows Jacob as representing the prototype of all unprincipled lawyers. In this statement he says Jacob has no principle. No; no principle: Being destitute of virtue; not being restrained by his conscience: a profligate. The want of principle, having no good morals; he was unsettled in virtue. This is the idea of Jacob's life, according to Mr. Booth's comparison to all unprincipled lawyers; obtaining his living out of helpless women and children, by deception and all sorts of fraud. There is not a statement in the Bible that refers to any time when Jacob cheated any woman or child out of a penny. "God pity the man that does such things." But I say God pity the man that will accuse a man that is in heaven, and lives a life virtuous enough to win heaven, of such things. The accusation goes further, he says: "The man greatly increased." This is not said of Jacob in the Word of God, nor does this refer to him in any sense. Surely the wages of sin is death, but how can this refer to Jacob and he in heaven. He says that Jacob certainly sinned, but you must get the annual balance sheet before you can make a proper estimate of the business; and finds by this sheet, "That the man that sins and goes down is not in half so much danger as the man that sins and goes up." I cannot but wonder where the man gets such an idea; think of a man going down in sin in less than half the danger of a man going up in sin; any man, or any one, whosoever, is in imminent danger who commits sin, whether going down or up or horizontal or parallel, or any other direction imaginable. How can you discern the difference, please tell me. God points downward to show the danger of sin; going downward all the time lower and lower until he takes up his abode in hell. How hardly shall a rich man enter the kingdom of heaven. Neither does this apply in the least to our Father Jacob's life; either to any other man's life who has attained the final reward in heaven, the glory world. In Mr. Booth's fourth point he says that, "after all it was not all joy and happiness in Jacob's life, although he did that smooth trick and got the prize he wanted. Again the curtain rises and Jacob comes forward to represent all those who reap the consequence of their sin." Mr. Booth charges Jacob with doing the smooth trick. Do you suppose that deal, made between these two brothers, both of them being present and knowing all about the whole transaction, was a very tricky affair? It was simply bringing God's word to pass, the younger should rule the elder, or the elder should serve the younger. And Mr. Booth calls that a smooth trick. I am afraid to say anything like that. This is no more nor less than charging God himself of doing a smooth trick, for God gave all these words to Moses, and he wrote them down, and God charged him and said, see thou diminish not ought from all that I tell thee, and add nothing to these words. So the whole truth is told in

all this story of God's word, and nothing but the truth, notwithstanding Mr. Booth tells a whole lot more. "Got the prize he wanted," signifies that Jacob took by force as spoil or plunder, or obtained this by combat. That which was taken in any way from an enemy in war or by combat, or gained a reward by any performance, such as prize fighting or wrestling for reward. The thing he wanted; in another expression, he coveted or longed for. Now he shows Jacob reaping the consequence of his sin, with such performance as can not be described with words, called raising the curtain. "It is not what is in the hand but what is in the heart that makes the man happy. Read the story and you will find that the penalty of his sin," Mr. Booth said, "was ever mixed with his prosperity." At this time of Jacob's life he had nothing except what he had in his heart, but Mr. Booth signifies that he has accumulated great earthly riches; he was only a servant for years to come. The prize that is referred to here could not, of a certainty, be carried in his hands. When Isaac called Jacob and sent him away, and as he went everything bearing on the subject infers that Jacob must have walked on his way, and at night made his bed on the ground, and a stone for a pillow; did not have as much as a dog along with him. Let us get Mr. Booth to tell how he carried all of his earthly riches along with him: "He had to flee after he got the prize, like a fugitive, into the wilderness. He never saw his father's face again, nor his mother's, who had brought him into most of his wickedness. And if the angels had not visited him this first night after he left home sometimes I think his heart might have broken." So Mr. Booth

says. We will look into this accusation, being the last in this paragraph. Had to flee. Mr. Booth forgets to give Jacob any choice in his procedure; he was forced, according to his logic. I will give you God's word on this point, whether it is believed or not. And Isaac called Jacob and blessed him, and charged him and said unto him: Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padanaram, to the house of Bethuel, thy mother's father, and take a wife from thence of the daughters of Laban, thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger which God gave unto Abraham. And Isaac sent away Jacob, and he went to Padanaram unto Laban, son of Bethuel, the Syrian, the brother of Rebekah, Jacob's and Esau's mother. This scripture, which is the truth and the whole truth, gives Jacob choice, and is a complete command for him to obey, and he obeyed, and he received Abraham's blessing in excess of the one that he obtained of his father Isaac. So he got two blessings, you will observe.

Now this was after Jacob got the prize he had to flee, according to Mr. Booth's statement; the coveted thing previously described in this article. "Like a fugitive into the wilderness." Which indicates a thief, murderer, or any other criminal. Such as the Allen gang, who fled after having assassinated the court of justice at Hillsville in West Virginia, fleeing to the mountains to escape justice. Or the Lowery crowd that fled to the swamps

of Moore County, who were guilty of robbing, killing and plundering, to evade justice. above scripture shows that Mr. Booth's statement is contradictory and erroneous. For the statement in God's word is that he traveled one day and rested at the going down of the sun, and he lighted upon a certain place for the night. He was not frightened or hiding, like a criminal, but traveling. "Into the wilderness," he said. But it don't look much like a wilderness. Then Jacob went on his journey and came into the land of the people of the east. God calls it a land, and it was peopled, he says, and by good people too, for Jacob was commanded to go there to get him a wife. Because of that fact, for the people of the Philistines were not good. And speaks of a well of water being in a field, and also a people, and his own chosen people, or their origin. And the people of the East received Jacob gladly, and with joy, and acknowledged him as being Rebekah's son, and said to him, surely thou art my bone and my flesh. So Jacob abode there with his people until God appeared to him and commanded him to return unto his own country. "He never saw his father's face again, nor the mother who had brought him into most of his wickedness." Mr. Booth contradicts God's word in saying that he never saw his father or his mother again. I will give the Word of God just as it reads: "Jacob was forty years old when he went to Padanaram, and lived in that land twenty years, and then by the command of God he returned to his own country and came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were one hundred and four score years. And Isaac gave up the ghost and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him." As near as we can come at the time of his return to his father and mother's home, it was about fifty-five, or a little less, years before his father Isaac died; and I will suggest that Jacob was with his parents many times while they yet lived, and think of their burying their father and not seeing his face. Such a man of honor as Jacob was seeing after his parents, and taking care of them in their old age and his return was directed by Jacob's God, and how do we know but that it was for that very purpose, to take care of them. Then on top of all these accusations Mr. Booth heaps up more vile and unmanly and ungodly charges by saying that Jacob's mother led him into most of his wickedness. Think of any man, much less a man out on the gospel mission, charging the father and mother of all the righteous, and the Father and mother of our Lord Jesus Christ, of doing such abominable iniquities as are charged to Isaac and Rebekah; as charged by Mr. Booth. It would be an outrage to accuse one yet living, much more one that has lived such a life of righteousness before the Lord and died about four thousand years ago and gone home to God in heaven, and without a doubt can see and hear everything being said about him or her by any person here. Surely Isaac and Rebekah heard that sermon preached by Mr. Booth at West Market Street Church, about them, and what do you suppose they thought of it? There is no plainer statement, nor more emphatic one than that our departed friends can see us and hear what we say and

tell what our wants are, and administer unto us such communication as God sees fit to confer upon us; moreover, they can see and tell all about how we are living, good or bad. All who are in heaven can see and hear and know what is going on here. Of course they did not rail on him or accuse him. "I sometimes think that if it had not been for the vision of the angels ascending and descending his heart might have broken that first night. Booth said. I wonder what impressed Mr. Booth of this heart-breaking idea that first night, after receiving such a glorious blessing just before he started, and certainly the spirit of God was with him, for angels do not visit people with such grand messages as that one Jacob saw, if they are wicked and mean like Mr. Booth says Jacob was. my idea that I get by reading the story, or rather, God's word; that Jacob went away joyfully and perhaps prayerfully; praying that God would forgive Esau his brother of his awful threat of taking And asking also God's blessings upon his father and mother, who had been so good to him and conferred so many blessings on him. Who had taught him to worship and fear and obey him, both by word and precept, and Jacob obeyed all that they told him. And thus gives such full assurances of God's glorious visits and also his appearance at the top. Instead of heart-breaking and sorrow and remorse of conscience this must have been a most glorious night with Jacob, sleeping so sweetly and dreaming; beholding the angels ascending and descending on a ladder, of which one end stood upon the earth and the other end reached to heaven, and God at the top. Such a wonderful vision as this does not look like it would have any

tendency to break one's heart, and he associating with the angels in a dream, and seeing God, which must have been much comfort and joy. He speaks of the angel which redeemed me from all evil. angel of the Lord encampeth round about them that fear him and delivereth them. Jacob certainly had a foretaste of heaven this first night. The angels performing wonderfully for him to see. I wish I could live a life so good and pure that I could associate with angels, though for only a short time. Jacob said the angels delivered him from all evil. He was referring to the evil that was pending by Esau, including all other. Mr. Booth says Jacob met his match when he met Laban. It was a case of Jew meeting Jew, diamond cutting diamond. Laban with his riches of land and stock and beautiful daughters, and Jacob had to serve many long years for the prize he coveted there. Mr. Booth uses the word match here in his meeting with Laban, in a very slangy and uncomplimentary way, about like men with gambling natures would say in referring to a prize fight, or a game of cards or a wrestling match; or to a pair of fine horses, they are equally matched. Here in Mr. Booth's statement from the general sentiment he conveys the idea that they were well matched in deviltry, in fact that is what he is talking about all through his discourse. And he certainly got there Eli, if it will do to match him in slang. He has been accusing good old Jacob, who is in heaven, of all sorts of wickedness to this point, and also referred to his parents and the training they gave him, so that they are fully involved. He just gets down on them with both feet and stamps and kicks. And while he is at this he forgets that they are the father and mother of Jesus

Christ the Lord and Saviour. My idea is that he had just as well kick Jesus. "A case of Jew meet Jew, of diamond cut diamond." More slang equal to the above or worse. In reference to what Mr. Booth said about Laban with his riches of land and stock and beautiful daughters, he seems to forget how rich. He had just gotten through preaching Jacob, and now says that Jacob had to serve many long years for the prize he coveted there. Jacob had a choice in this service, it was his own proposition to serve seven years for the younger daughter. So he was not compelled by any coercive power to do this service, that I can see. "Long years," so Mr. Booth says. But God says they seemed unto him but a few days for the love he had for her. I want to say here that there is a vast difference in love and covetousness. Love prompts us to do right, covetousness is wrong in itself and leads to all sorts of sin, even to blasphemy. "For the prize he coveted there." Mr. Booth has got Jacob in for another prize. How is Jacob going to get this prize? Mr. Booth, is he getting something for nothing this time? Is he going to take this one by force and flee away into the wilderness like a fugitive? Answer me, and tell me if you know. I suggest, that he, with very much honor prefers to work seven years for this prize, and very naturally. For him to do this was in accordance with his raising, and also in harmony with his religion. "Coveted this prize there." Mr. Booth signifies that Jacob had desire for these beautiful daughters down there. We can hardly think any such thing. There is no evidence of any such statement, if so, let it be produced in a theological form, and not just blurt out such an accusation, because you can

think and talk. Such things are worse than folly. It was Jacob's own choice to work for Rachel. Laban said what will you have for your labor and I will give it, and Jacob said nothing, but I will work seven years for Rachel, and they agreed and he went to work and was satisfied with the decision. Mr. Booth says, "God help the man who would sell his soul, the man who is under the lash of the Laban of sin." Mr. Booth has just been cursing Jacob out for buying the inalienable right, and now says that Jacob has sold his, and is pounding him for that. But this is not so, Jacob only gives seven years of his time and this does not indicate his selling his soul at all, more like an exchange of time for an helpmate. It seems like Jacob had nothing else to give. This soul selling does not apply to Jacob at all. As I have said before, Jacob is without doubt in heaven, and how can such blurts or erroneous statements apply to a soul that is saved. "The lash of the Laban of sin." I do not know that Laban was such a great sinner, after all. We will have to get Mr. Booth to tell us what he did that was so bad, if he knows. I reckon he would say that he pursued Jacob when he had to flee from his father-in-law, for some more of Jacob's meanness. Men of so much meanness cannot match together very long at a time. When they begin to cut each other some one gets sore, then you may listen for a falling out. This is indicated in Mr. Booth's saying: "Jew meet Jew and diamond cut diamond." Such stuff is not fit for decency. "And once more Jacob fled, he had to turn and go back to the old home." This sounds just like Mr. Booth's first statement about Jacob's fleeing. He must have stolen something from La-

ban, or some one. Though he says that this time Jacob returned to the old home. It is a little out of the usual for men of the character that Mr. Booth gives to our Father Jacob to return or go back to their old home, and among people that know them, and know what they are guilty of. They are ashamed, and don't want to be seen. Then Mr. Booth forgets that he said that Jacob when he fled to the wilderness never returned to see his father's face again, nor the mother who had brought him into most of his wickedness. See how his statements cross and conflict. Just like all deluded persons, by false conceptions. And the worst of the whole thing is that such deluded, brainy men as he, Mr. Booth, deceive so many others. He acknowledged to me in a conversation that it was all delusion. "He had to turn from Laban." Another case of no choice. We will turn to God's word and see what he says about Jacob returning back home, thirty-first chapter, third verse Genesis: "And the Lord said unto Jacob: Return unto the land of thy fathers and to thy kindred, and I will be with thee." This was a command of God, and it certainly gave Jacob a chance; his own choice of obeying or disobeying, and he chose for himself to obey, and gathered all that he had and started on his return. His wives and his children, setting them upon camels, and he carried all his cattle and his goods which he had gotten; the cattle of his getting, which he had gotten in Padanaram to go to Isaac his father in the land of Canaan. To go to Isaac his father. Mr. Booth said he never saw his face again. And it was so important a case of showing Jacob's character of honesty that God in his wisdom repeats the words, getting of

the cattle and goods which Jacob had gotten in this one verse twice; lest, if some one should arise and accuse Jacob of false gain, such as Mr. Booth has in this sermon. Thus have I been twenty years in thy house, I served thee fourteen years for thy two daughters, and six years for thy cattle, and thou hast changed my wages ten times. God shows Jacob's honesty by saying that Jacob worked and paid for all his goods and wives; it being something that no other man that I know has ever done, especially for their wives. "He had hardly started before he saw nothing before him but Esau. He tried in vain to put the thought away from him, to reason that bygones should be bygones; but it doesn't matter how long ago a man committed a sin if it is not forgiven it comes up again." Jacob had hardly started, Mr. Booth said, and could see nothing before him but Esau. But when we look on the right side, the side of the truth, we see differently; and Jacob went on his way and the angels of God met him; and when Jacob saw them he said this is God's host, and he called the name of that place Mahanaim or two camps. Look here, do you suppose that Esau and four hundred armed men, that Mr. Booth told about (though they were not armed men), got between Jacob and the angels so he could see nothing but Esau. Surely Esau was not so big as all that. This host of angels was before him and encamping close around him, so Esau and his hosts were guarded off, and furthermore at this time Esau had not as much as heard of Jacob's coming yet, for he had not started the messengers to tell him, seeing he had come near to the land of Edom before the messenger's were sent. If you will read the story of Jacob, you will find that

God's angels were watching over Jacob in the whole round, for God told him on the morning of the first night that he would be with him in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of. Mr. Booth is not much of a theologian, and he is making a very poor record on this subject. The fact is down to this point it is a whole contradiction of God's word. All that he charges him with wrongdoing is false. For God does not go or send his angels with wicked men to care for them. If so, then we had better live wicked. According to Mr. Booth's statement Jacob's agonies must have been dread-"In vain he tried to put the thought of his sins away." "To reason that past sins should be bygones, but notwithstanding the length of the time past, if not forgiven it comes up again." This seems like the terrors of his life were unbearable. People get out of such trouble, as Mr. Booth speaks of Jacob's, by cutting their own throats from one ear to the other, or by shooting their own brains out. He described Jacob's case as being about like the troubles of the Rev. C. V. T. Richardson, who is now on trial for his life, and condemned to death, for the crime of poisoning his sweetheart, Avis Linnell. He says that he suffers the terrors of the eternal death, and you know what that is: hell fire and brimstone. And you see he tried to destroy his life, to get out of his terrors. "Then when it is reported that Esau comes with four hundred armed men we hear the prayer of the wretched man as he pleads with God not to permit his sins to be visited upon his family, that Rachel and little Joseph may be spared." The

wretched man's prayer and pleadings, how awful! The exile, the one who was driven in the wilderness, a fugitive, a miserable person. Distressed about his own sins being conferred upon his family, especially spare the two hindmost ones. Had not Mr. Booth so much as read in God's word that God does not hear the prayers of the wicked, and that the prayers of the wicked are an abomination to the Lord. Now if Jacob had been living such a life as Mr. Booth tells of, then you see it would have been making bad matters worse, and bringing God's wrath down upon them. Now you see that the wretchedness of the wretched man waxed worse and worse, all the time, according to the great evangelist's sermon. Would God have heard the prayer of a man that had brought on himself such wretchedness as described in this sermon, to this point, by continued transgression and rebellion, and crime committed against him? To have spared his family, or anything that he had, of his gettings. I say no, he would not have heard or answered any supplication of such a character, as related. curtain rises again upon the last act and Jacob appears to represent those who come back in the right way to God. "The whole gospel is in this one story. He has come back to the parting of the ways where he took the fatal turning. It is a hard moment for Jacob. He sends his family on ahead and he remains alone and wrestles with God." Jacob, the evangelist says, represents all who come back to God in the right way. He has not told of any confession or prayer of repentance that Jacob has made for himself to this time; only says that the wretched man prayed that his sins be not visited on his family. And that is no return by any means.

Of the whole gospel—so far as this story goes there is no gospel in this sermon to this time, but heaps and piles of false and cursed accusations, or villifications, on Isaac, Jacob and his sainted mother, who is in heaven, doubtless. For God says that many shall come from the east and from the west and north and from the south and sit down with Abraham, Isaac and Jacob in the kingdom of heaven, and the children shall be left out. Yes, such children as Mr. Booth and we had better quit all our cursed wickedness, or we will be among those children that are left out, and there will be wailing and gnashing of teeth. O what wretchedness this will be! He has come back to the parting of the ways where he took the fatal turning. I do not see the least shadow of a charge by the Almighty God against Jacob's parting from the ways of God at any time of his life; but in every instance that God appeared unto him and commanded him he obeyed, and also he was very obedient to his father, Isaac and mother, Rebekah. "Fatal turning." The evangelist conveys the idea that it was decreed, predetermined, his lot or destiny; it is our fate to meet with disappointments. The final event, death, destruction; this is the English idea conveyed by the word fatal. Now if this idea were true of Jacob, according to Mr. Booth's sentiment, it was unavoidable, could not have been changed. Then why censure Jacob? Or have such a multitude of abuses piled upon him? If the man could not help doing these crimes, for there was no chance to escape, and the word fatal certainly conveys the most direct idea of death, and eternal death, too. So you see that the preacher left Jacob in a very precarious state of existence, even without hope. "It is

a hard moment with Jacob." According to the former description of his life it surely was a hard moment; it seems that the whole life was very hard and getting harder. There has not been one spark of joy spoken of in his whole life, but only terror, disappointments and remorse of conscience. If we believe such preaching as Mr. Booth has done we must denounce the Bible. "He sent all his family on ahead, and he remains alone and wrestles with God." I would say that he lacked a whole lot of being alone, for God was with him—the most and the best company that any human being could obtain. And Jacob's only reason for leaving his family-and that a noble one-was to commune with God. Such a critical moment as the evangelist describes, that he could not have afforded to have sent them on ahead to have been slaughtered by the enemy, and himself escape, as he signifies. The family and all his host were put across the ford of the river Jordan, and he lodged there that same night; after he saw them all over, his two wives and his two women servants and his eleven sons, and passing over the ford Jabbok. And he took them and sent them over the brook, and sent over all that he had. After all was over and safely housed in camp, just as a faithful man would do, or manage all his affairs, you see Jacob doing. Then like Jesus on many occasions left his disciples and went away and prayed all night: in like manner I say that Jacob stayed on that side of the river Jordan and prayed, and the angel of God came to him, and he did something that no other man ever did, he wrestled with the angel like a man, taking hold of each other like men, and wrestled until the break of day. And when the angel

saw that Jacob was his equal, he touched his thigh and put it out of joint as he wrestled with him. Who ever heard tell of any man that wrestled with an angel but Jacob? I ask, could a wicked man have been equal to an angel? A wicked man has no power with God. Could not have seen or could not have come in any way near him. The only way that a man or men can gain strength or favor with God and man is by a continued service unto God, as such a life as our Father Jacob lived; then he can and will prevail. At this time he is acknowledged by the living God to be a prince, for he had power with God and with men, and hast prevailed. "How can a man wrestle with God? What faculty have I that I can bring into play with my Maker? Only one: that is trust. And Jacob trusted, and he said bless me now, and the angel asked what is your name, and he answered, Jacob. It was the name that went with the character of the man that bore it. Sometimes the name is jealousy or selfishness or any one of a great number of sins, but when the confession is honest the blessing is sure to come, as it came to Jacob, and we see him coming forth the last to meet Esau. The light of the rising sun is upon him." The evangel asks the above questions, how can a man wrestle with God. And he answers the question: "Only one, and that is trust." We believe with him in this answer, but we are at a loss and puzzled to know how he can answer thus of a man with the character of Jacob, as he sees it. "And he says Jacob trusted; and he said, bless me now, and the angel said what is your name, and he answered, Jacob." Now after that, Mr. Booth says that Jacob trusted. Jumps on him again in that same slurring, way saying that

it was the name that went with the character of the man who bore it. Alluding to just such a character as he had portrayed; getting something for nothing; prize seeking, covetous of that which is another's. On a level with all unprincipled lawyers, making his living out of helpless women and children. A fugitive from justice, and anything but right. Makes him level with the meanest of criminals, and equal to all backsliders, who live a life of terror and the meanest of all lives upon the face of the earth; and the only life that leads to self-destruction. Then comes with the edition, jealousy or selfishness, or any one of a great number of sins; say, cursing, drunkenness, whoring or even murdering. Just anything that can be done that is of a wicked and mean nature. An honest confession, he says, like Jacob made, then the blessing is sure to come, as it came to Jacob. Now as to Jacob's confession, which Mr. Booth intimates was never made until he saw Esau coming to meet him, and was scared into it, which would only be mockery, was only another error of the evangelist. One of the most practical and plainest confessions that I ever read of or witnessed, was that of Jacob, that first night that Jacob camped at Bethel, when he saw the angels ascending and descending on the ladder and God at the top. He confessed and promised God: "If you will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I can come again to my father's house in peace, then shall the Lord be my God; and this stone which I have set for a pillow shall be God's house, and of all that thou wilt give me I shall surely give the tenth to thee." And on the strength of this confession, God heard and answered him and said unto him: "And behold, I am with thee, and I will keep thee in all places whither thou goest, and will bring thee again unto this land, for I will not leave thee until I have done that which I have spoken to thee of." This promise is just as conclusive as anything can be. And God fulfilled this promise unto Jacob, and did not let him be hurt. And all the slurs and blurts and accusations that can be said now cannot hurt Jacob's character, nor change God's word in the least. It only shows the unmanly principle and disrespect for our Father Jacob, also God's word, and the belittling of one's self to make such contradictory assertions as has been made in this sermon. I am surprised, but not unnecessarily, for God says there will come scoffers in these last days, and they will deceive many, even the very elect, if possible. "The last to meet Esau." Mr. Booth would have us believe that Jacob put all that he had gotten while he lived in the land of the east between him and his brother Esau to save his own life; though all be destroyed save himself. Otherwise he wanted to show him up as a coward. But when we read the story it sounds very different. He divided the goods and set them in companies in order; then he took his hand-maidens and their children and set them out next; and then Leah and her children next in front, and Rachel and Joseph last. Now Jacob goes before the whole band, except the present that he had sent before to appease Esau's wrath, Jacob using great strategy in his plans of meeting his brother and forming reconciliation between them. Jacob does just what Jesus commanded his disciples to do; therefore, if thou bring thy gift to the altar

and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift. This being just what Jacob did in sending him these presents to appease his anger. He again imitates the Master in the law of order, when Jesus was feeding the multitude, in seating them in columns of fifties. How wise he seems, he must have been guided or led by the hand of the Great Creator. And he passed over before them and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him and met him and fell on his neck and kissed him, and they wept; and he lifted up his eyes and saw women and children and said, who are those with thee? And he said, the children which God hath graciously given thy servant. Then the hand-maids and their children came near and bowed themselves, and Leah and her children came near and bowed themselves; afterward Joseph and Rachel came near and bowed themselves. Thus Jacob introduced his family who were strangers to his brother, and they had a great meeting. Undoubtedly Jacob received a glorious invocation or blessing from God, as he prevailed with God and with men, even with Esau and his four hundred men. Jacob had to flee, the evangelist said, from Esau his brother, into the wilderness to save his life after he had done the smooth trick. But on his return he seemed to have perfectly overcome Esau by his kindness to him; but according to the statement in the story I see much more change in Esau than in Jacob. Think of Esau comforting himself by killing his brother when they parted, and when they

meet again his showing such love for him as to run and fall on his neck and kiss him and weep. Surely Jacob's crimes was not so heinous after all. Surely this was a glorious day for Jacob, inasmuch as he won his brother to himself, and as far as we know Esau was a reformed man after this. seemed to forgive Jacob. And if Esau under such depredations being committed on him, as portrayed by Mr. Booth, could have forgiven Jacob, it does look like Mr. Booth could forgive him also; and the transaction being committed four thousand years ago, surely he has had time a plenty to consider. Anyway he never tried to kill Jacob any more. "And Jacob said, what shall I call this the place of my sacrifice and of my surrender. I will call it Peniel, which means I have seen God face to face." Jacob did not ask any questions as to naming the place, neither did he say this was the place of my sacrifice or of my surrender. But Jacob called the name of the Place Peniel, "for I have seen God face to face, and my life is preserved."

In the review of this sermon preached by Mr. Booth, and comparing it with the teachings of the Bible, we find that it is a long catalogue of mistakes or contradictions of God's word. Jacob got a blessing the first night after he left home and God was with him ever after that in all his journeyings and guarded him from all evil. Jacob was one of the most honorable men that ever lived; he lived such an upright life that God went with him and blessed him oftener than any man that lived under the old dispensation. In the first place he obtained the birthright of Esau, and God gave him the birthright before he was born, making him two-fold in that. Then he obtained Esau's

blessing, or rather Isaac, his father, gave it to him, and then gave him Abraham's blessing when he sent him to the eastern land, so he had two-fold Then on his way God blessed him. And after he got down there he graciously blessed him with his wives and his children. While Jacob dwelt in the land of the east God graciously gave him twelve sons, and threw his kind protection around them and preserved them; and these twelve boys all lived to be men of honor, doubtless because of Jacob's justice and judgment and righteousness. Then Jacob is honored by these sons of his, by their being appointed the twelve tribes of the children of Israel, to be referred to as a badge of honor for a memorial forever, never to be forgotten. They are referred to as the twelve tribes of the children of Israel all through time, as heads and leaders of God's people, and their names continue all through eternity, as being one of the first and most sublime attractions in heaven. These twelve tribes representing the twelve pearly gates of that great and grand city, New Jerusalem, and all their names written on the gates with glittering golden letters, never to be obliterated or to grow old. These gates standing ajar forever for the glory of all nations, for the righteous to enter in through, to realize the majestic glory of God, and the Lamb, and joy and, happiness forever. What honor, who can tell? Then after he had worked and served fourteen years for his two wives he then served six more years for the cattle and goods that he had gotten, and God blessed the labor of his hands in that he gave him much cattle and goods. Then on his return from Laban God blessed him in protecting him from being hurt by Laban. Then he met the host of God, or rather the angels of God met him, and when Jacob saw them he said this is God's host; the place where he saw them representing two camps. Surely he received a blessing from the host of angels; and then after he sent all over the ford Jabbok the angel wrestled with him all night and blessed him there. Then God blessed him in meeting Esau, his brother, and in giving him favor with him and his men, which was no mean thing for he caused Esau to yield unto him; or put it into his heart not to hurt Jacob. Jacob was honored with all the above named blessings, and many besides, no doubt even during the time of his stay in the east. Then Jacob is honored with all the prophets and good men of the Old Testament referring to the God of heaven as Jacob's God; conclusively showing that he was very true to the service and obedient to God; making him the central star of the Old Testament. All the other stars circling round and pointing to him. In like manner that Jesus Christ is the bright and morning star of the New Testament, which all points to, Old and New Testament, alike. Then further, Jacob was honored above all the patriarchs in that he was the father of the Son of God, parentally, both father and mother, as relating to his descendants. Joseph was the son of the tribe of Judah, and Mary, his mother, was the daughter of Levi, of priestly descent. Surely these are stated facts that no one can deny, and all the honor is not mention to the credit of any other prophet that ever lived so full and so complete as is stated to Jacob's credit. The preachers of all denominations and creeds, where there is money or no money, for the sake of their creed are very careful in preaching the funerals of their dead that they speak nothing reproachful of them, notwithstanding the character of their lives, though they be bad. And how can any one in preaching on Jacob's life, and it of so pure a character that God could go with him wherever he went, and the holy angels could associate with him; I blush to say I cannot tell how bad. The whole sermon is wrong and cannot apply to Jacob's life in the least. For if he had lived a wicked life until he met Esau on his return, as was described by Mr. Booth, and had repented of his iniquity, and made restitution and done no more iniquity, he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him, he hath done that which is lawful and right, he shall surely live. Mr. Booth in a way says that Jacob repented, he says he sacrificed and he surrendered. Then he had no right whatever to go back and take up all this rot and tell about it, though it were true. For God says that the name of our sins shall not be mentioned any more. So you see that Mr. Booth did wrong in telling these things, whether he did them or not. But it was not true and is so much worse. It amounts to a shame and a reproach and a curse. A shame to any man that would say such things about a saint in heaven. A reproach to the living God to contradict his word in such blasphemous statements. A curse upon the man that does such a thing, and on every one who is induced to believe such erroneous doctrine. Such sermons as were preached by Mr. Booth is of a surety brain religion. No heart religion ever contradicts God's word or crosses itself, for it is led by the Holy Spirit and he cannot lie. But religion of the brain is easily deluded for it depends on the human power. Then in honor of Father Jacob, for he is one of the two men named in the Holy Scriptures in whom God's word was fulfilled. Jacob must have been one of those who stood on Mount Zion with the Lamb, whose number was one hundred and forty and four thousand, having his father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters and as the voice of many nations, and as the voice of a great thunder; and I heard the voice of harpers, and they sung as if it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb, and in their mouths was found no guile, for they are without fault before the throne of God. Jacob must have been one of this great number that arose after the resurrection of Jesus and went into the city, and was seen by those who witnessed for Jesus the Son of God, both soul and body. Joining that great army of one hundred and forty and four thousand going with the Lamb whithersoever he goeth. God's word expressly says that Jacob is in heaven, and we cannot see any reason why the honored prophet should not have a part in this first resurrection. There being twelve thousand of each tribe of Israel that arose, why not the venerable father with them? People say all manner of good and pleasant things about men and women that have lived among us of late years, that have achieved some noble deed or won some great battle or some fame in some memories of those fathers and mothers of righteousness and contribute the highest praise to their great names, next in honor to our Lord Jesus Christ. But alas, we hear from the mouths of those in the pulpits, and leading laymen, and in all classes of professed Christians, slurring, taunting and blasphemous accusations against the good names of the holy men and God's word; and the use of sharp, bitter, sarcastic words of reproach to the memories of their pure lives, and in the most insulting form of accusations; to say that Jacob stole Esau's birthright and cheated him out of his blessing by lying and fraud, and charging Abraham and his wife with conspiracy and lying; and to charge King David with being a murderer. These are some of the thoughts and words of shame thrown on their memories, or laid on their sepulchres. A long covering of shameful, subtle and atrocious accusations by our late Christians, who live so easy and have such favorable opportunities. These are the sort of monuments that are set up to the names and memories of our fathers of righteousness. This is what this fast running religious people are doing in the place of showing the sweet way, whether they ever achieved any godly honor or not. Furthermore, they spend millions and millions of dollars to cover their graves with flowers and tombstones, also building monuments in their honor of the most lasting material that can be obtained; their heroism being obtained by their shrewd and cunning ingenuity or their great strength, or any other great quality, and we do admire their true honor in memory of

our dead for their noble deeds and gallant achievements. But on the other hand we want to cherish the memory of our ancient fathers, who fought the battles of Christian life with such wonderful heroism, and held the fort with so much honor against great odds as to number, under the leadership of human kings directed by the Word of God, or what the great Apostle Paul called our Schoolmaster. The odds they endured were both temporal and spiritual; one putting one thousand to flight, and two chasing ten thousand. Certainly they were heroes indeed. Alas, how they suffered for their righteous integrity; who can realize the savage cruelty. Yet they retained their faith unto death. Who through their faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed violent in fight, turned to flight the armies of the aliens; women had their dead raised to life again, and others were tortured, not accepting deliverance that they might obtain a better resurrection; and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawed asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented of whom the world was not worthy. They wandered in deserts and in mountains and in dense and caves of the earth. And these all having gained or obtained a good report through faith, received not the promise. God having provided some better thing for us, that they without us should not be made perfect. Seeing such suffering that they endured for our examples, without receiving the promise; though we, through their faith and integrity or endurance, received a perfect fulfillment of the law, and can worship under the great high priest, Jesus Christ, who intercedes for us, having risen from the dead. Shall we shrink or fail to bestow the first tribute of honor upon the love of a Christian heart, that they lived holy lives under such trying circumstances, as above stated. show the influence of such doctrine preached about our ancient and righteous fathers as Mr. Booth preached about good old Jacob, I took the sermon in one hand and the Bible in the other hand and went to see Mr. W. R. Ware, the Presiding Elder of the Greensboro District, to show him how the sermon contradicted the Bible, and he said to me as I presented them to him that he "was not going to give me his opinion about that sermon." I told him I did not want him to, but I came to show him the truth of God's word, and the contradiction of the same by Mr. Booth; and I endeavored to show him and he admitted that I had the truth there in my hand, pointing to the Bible. And I told him I expected to abide by it. Then he said as we talked "that he was not going to argue with me," and I replied I did not want any argument, but wanted to show him the truth in the matter, but he continued to say as many as three times that he was not going to argue with me, inferring that I had come to argue the question of the Word of God, which had never entered my mind. My sole purpose being to show the difference in the sermon and the Bible, thinking that Mr. Ware would take sides with God. But alas, he was against it and took up for Mr. Booth and said "that the sermon

was the greatest sermon he had ever heard in his life." So you see that this delusive doctrine captured the presiding elder and nearly all that heard Now you see how wrong always crosses or contradicts itself, for Mr. Ware said that he was not going to give me his opinion as to the sermon in the outset, and before we had talked very much he said "that it was the greatest sermon that he ever heard in his life." I would not like for Mr. Booth or Mr. Ware to preach my funeral, unless they underwent a wonderful change. I did not set a trap to catch Mr. Ware as to his own contradiction, but it was his own trap that he set that caught him. When we examine the multitude of people, by classes of all distinction, in committing offenses, the Christian skeptic must be the most abhorrent to the Master. One who professes to be a disciple of Jesus and comes into the sanctuary to teach or preach, and to lead the children, and they full of all sorts of contradictions as to the Word of God. No wonder that Jesus said it would be more tolerable for the cities of Sodom and Gomorrah in the day of judgment than for this generation. They are simply hypocritical religious traitors. And Jesus said when you see the desolation spoken of by Daniel, the prophet, standing in the holy place, you may look out for the time is at hand. Just yesterday in Sunday School, July fourteenth, nineteen hundred and twelve, a man by the name of Balief, who is a Sunday School teacher of right long standing, and teacher of the Baraca class, joined my class, and to the astonishment of justice contended that God could and did do wrong and referred to his turning of the children of Israel back into the wilderness as an instance of his so

doing. Such accusations make a just or conscientious man shudder. But the proverb has come to pass, the dog has turned to his own vomit, and the sow that was washed to wallowing in her mire, these being the filthiest of the filthy. There is but one other thing that can be thought of that is more filthy than the above mentioned, and it is so filthy that it is not fit to put in print. Mr. Booth preached a sermon in course of the same meeting about the prophet Elijah, which was very fine until he described the size of the prophet. He pictured the prophet's life very fine until he had described him down to the journey that he went on for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness and came and sat down under a juniper tree, where the angel awoke him from sleep and fed him. And he requested for himself that he might die; and said, it is enough, now, O Lord, take away my life for I am not better than my fathers. At this point in his sermon he said that Elijah was a great big man, repeating it about three times, and walked dramatically across the platform, thrice, showing the size of the prophet, a thousand-fold larger than he or any one could have found words in the English language to express. The inference, seemingly, that Elijah was elated or puffed up on what mighty things he had been doing. Now let us compare this idea or statement of Mr. Booth's with the word of God. As stated above, Elijah went for his life. Does it look like any man would feel big when his life was in jeopardy and was compelled to escape to save it; and after he had traveled one day's journey into the wilderness, and while he sat here

alone meditating he prayed God to take his life, for I am no better than my fathers, showing the utmost humility. That does not sound like a big man, such as referred to in this sermon, for such men do not want to die. He was doubtless very tired for he lay under the juniper tree asleep alone. This does not look like a man who could feel very big about what he had achieved. And as he lay and slept under the juniper tree, behold, then an angel touched him and said unto him, arise and eat; and he looked, and behold, there was a cake baked on the coals and a cruet of water at his head; and he did eat and drink and laid him down again. And the second time the angel of the Lord touched him and said, arise and eat, because the journey is too great for thee. And he arose and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God. Does it look like there is anything about this little performance of the angel, and the obedience of Elijah that would make him feel very big? I will answer no, but just the reverse. The fear of the Lord was upon Elijah and he felt very humble. And he came thither to a cave and lodged there, and behold the word of the Lord came to Elijah and said unto him: "What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of Hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away." This answer seems very humiliating; seeking his life to destroy it. And God does not talk much to big men in this sense or feed them by the hand of an angel. He did not feed Pharaoh

that way, but gave him blood to drink and frogs to lie with, and lice, on man and on beast, and swarms of flies, and upon all the beasts of Pharaoh sore boils, with blisters upon man and beast; and he yet exalted himself against God's people. gave him a very grievous hail and fire, and then Pharaoh begged; and then came locusts, and darkness that was felt, and death. Thus God feeds great big men, and then when the people of God fled Pharaoh followed them, and God caused the water in the sea to stand as a wall on each side, so the children of Israel crossed on dry ground; and Pharaoh went in and God turned the flood of water in on him, and they all perished. Thus the Lord deals with great big people. And he said, go forth and stand upon the mount before the Lord, and behold the Lord passed by, and a great strong wind rent the mountains and broke in pieces the rocks before the Lord, but the Lord was not in the wind. And after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice. Do you suppose that Elijah, or any man in the midst of such a strong wind as would rend the mountains and break the rocks would have felt very big? Or in an earthquake when the mountain was reeling and rocking like it was going to an end, that he felt very big? Or when a consuming fire broke out and the flames were consuming everything around him, he, or any other man, would have felt very big? Now, when did Mr. Booth see Elijah when he looked so big? I wish he would tell me. Now let us go a little further. And it was so that when Elijah heard it (the still small voice)

that he wrapped his face in his mantle and went out and stood in the entrance to the cave. Do you see Elijah with his face covered for the Lord to speak to him—does this show any sign of bigotry? I should say no, not any such thing, only fear and humility. When we read the story of Elijah's life we see the least trace or signs of bigotry in his life of any man that ever lived. He was so humble and obedient that he never died, but the Lord came down in a whirlwind and a chariot of fire with horses of fire and took Elijah to heaven. The only one of two men who ever went to heaven without dying, so far as we know. I do not see how any one could read the whole story of Elijah's life and then conclude that he was anything but an humble and obedient servant of the Great God. If he ever disobeyed we have no account of it. Then why should any one exaggerate on the bigotry of an humble servant of God, when there is not the least inference of such a thing in God's holy revealed word. I will just say that the revealed word of God is the truth, the whole truth, and nothing but the truth. Now if there was any such thing about Elijah as is shown and said by Mr. Booth in his sermon, and not set forth in the Scriptures, then it is not the whole truth because it is not told. But to the contrary the whole of his life service is set forth. So let God be true and all men liars. And further, these big, strong, brainy men like Mr. Booth and Mr. Chaffer, and many others, are a little like the man that prefixes an oath to their statements to strengthen them, which detracts from the strength of the assertion. In trying to get up some brainy discourses they leave out the word of God and ruin the whole thing. is worse than blank.

## CHAPTER XIII.

## SERMON BY MR. DETWILER.

THE KINGDOM OF CHRIST DOMINATING ALL OTHERS.

A sermon by G. H. Detwiler, delivered at West Market St. Church, Greensboro, N. C., Sunday morning, July 12, 1908. The text: "My Kingdom is not of this world." These are the words spoken by Jesus when he was on trial before Pilate, in answer to Pilate's question, when he called Jesus and asked him if he was king of the Jews. And further stated that if my kingdom were of this world, then would my servants fight for me, that I should not be delivered to the Jews; but now is my kingdom not from hence. These words of Jesus signify that he will reign in the everlasting kingdom above and not on earth. Then further, Jesus stated that: "To this end I was born, and for this cause, came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." Now it is very evident that he came into the world to establish the truth, and to set up his kingdom, to be worked out by his followers, and to destroy the lying works of the Devil, which he had infused into man. Doctor Detwiler's argument in the outset seems very plausible, "that the world forces had reached their full limitations before Christ came to the world." And he refers to the self-indulgence, and the gathering of goods were worked out to its full limit before Jesus came to this world. He then referred to what the Roman Senators had been and done before Christ came, and that is all that you can do, with money at its worst in politics. He then referred to Rome and Greece and Egypt before Christ came into this world, and their wealth and fashionable pleasures were only a reproduction now, of the scenes at Newport and the great fashionable watering places in Europe. These are only the ultimate program worked out to the "full limit on the shores of the Adriatic and on the banks of the Tiber—nothing new in it at all." He also referred to the political chicanery, and the cunning strategy that had obtained in the great wars of the past, and said "all that military power can accomplish by organizing and controlling and directing the forces of the human mind and of human society were wrought out to their full limitation." And asked the question, "Wherein have we improved on military discipline since the days of Cæsar?" Then he refers to our courts and said that we have not excelled in jurisprudence the laws of Rome. He said we go back to their books to get arguments from the books written in the days of Cæsar. He reiterated that all political foundations or questions were settled and worked out in their limitations before Jesus Christ came into this world. Then he said: "Jesus said to Peter, 'Put up thy sword'"; this is not our field of operation. Men have worked out this great field to its limit and we must not go into it at all. They will organize it after I am gone, and think they are doing something new, but that will be simply a variation. He then continues his argument in this line, and like other great men says, in his sentiment of Jesus, that he looked over all these great men-ruled powers, and so Jesus said: "No, I am not going there." Then Mr. Detwiler turns to the "great world force of culture that had reached its full limitation before Christ's kingdom." He says "they had analyzed and mastered the great religions of the world, and the great religious realm of thought. He pointed out to the Temples on the Nile, how they had wrought it out in sculpture to stare us in the face upon the sandy beaches of the Euphrates. Now he refers to the sculptors of Greece, that we go back to them, and dig out their broken remains of their master work, as copies today. And we measure out philosophy in the modern world by Plato and Socrates and Seneca. He says that the ancients, as a rule, have gone further or beyond our modern times, in refining and sharpening the senses of man, in their intellectual wits, to explore the great realm of thought. And so Jesus Christ did not go into that and he did not undertake to build up an intellectual realm. He was not a man of the schools. I differ from Mr. Detwiler in the general trend of his argument. I do not see any use, or reason, for going back and showing up all of the glory of the world, before the first coming of the Son of God to show that Jesus did not come to accept these elements in the human family, to advance them or to rule over them as king. Then the answer he gives in both cases infers that the Son of God had made a careful consideration of these propositions, and thereby analyzed all that were in them, and then on his good, sound judgment, made his decision. And so Jesus said, no I am not going there. I ask the question, does any sane man that reads God's word, and will let the Holy Spirit have the leading, believe that Jesus could let any such intimations come into his pure mind. No, no more than he could build such a kingdom, and you know, if you know anything about the attributes of God, He could not do any such thing. And if he had thought about these things or looked upon them in the light inferred, then and there the whole of God's kingdom would have come to an end. Or does any man think that Jesus could have thought of accepting a kingdom, in any line, pictured by Mr. Detwiler, here on earth among the filthy vulgarity practiced by the human family? Just think of the slums, and drunkenness, and whoredoms, and liars, and murderers and all kinds of idolatry. Just think of such a thing as Jesus presiding over such a kingdom! That is the reason, and no other reason that he is not here, because there is no union. He said the question is what did Jesus mean by saying My kingdom is not of this world? And he then went over the whole subject of his discourse to this point. He said further: When He passed by all that could be accomplished by money, all that could be accomplished by political power, and military power, and all that could be wrought out in the thought of men, and in the great intellectual movements of life, where was he to find place upon which to put his feet? The idea suggested by his passing by all these allurements only confirms Mr. Detwiler's sentiment that the Saviour, Jesus Christ considered, and took particular notice, of all these pictures of high place gods erected and built up by man. Then He said, no I am not going there. Mr. Detwiler, in answering the question as to where he would place his feet, said, "Well, it might be answered in a single word, love; and the agency through which he proposed to accomplish it was the spiritual agency, the Holy

Ghost." In answering the question where would Jesus put his feet, he said on the word love. But according to Christ's own statement, I think fuller sense of the theology would be the truth. To this end was I born, for this cause came I into the world, that I should bear witness unto the truth. Then the foundation of heaven and earth, and everything that be of God is truth, and all the other attributes of God point to the truth. God is not a man, that he should lie; neither the son of man, that he should repent, hath he said, and shall he not do it? Or hath he spoken and shall he not make it good? Jesus saith unto him, I am the way, the truth and the life, for the law was given by Moses, but truth and grace came by Jesus Christ. So you see that the truth proves out to be the foundation. And another evidence of no mean face, the truth is the opposite of a lie. So you see on the truth we stand, and on a lie we fall. And he answered also, "that Jesus would accomplish his Kingdom through the agency of the Holy Ghost, or proposed to do so. The whole conquest was to be wrought out in the moral world. Kingdom was primarily composed of what might be called the spiritual forces of the universe. He planted his feet there and nowhere else." I will say that I do not know what part of our soul's salvation the Holy Spirit performed, in Christ's kingdom here on earth, for it is not revealed unto us, but it is stated that the Lamb, tread the winepress of the wrath of God without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs, which is equal to two hundred miles of our measure and the breath is not limited.

Then who can count the cost of the redeeming love. Then again: Jesus, about the ninth hour, cried with a loud voice, saying, "My God, my God, why hast thou forsaken me?" Thus saying shows that the father had left him, or rather refused to see his Son die. We had better look out. Just a while ago Mr. Detwiler had Jesus Christ's feet placed upon love. Now he planted his feet upon what might be called the spiritual forces of the universe, or the whole creation, and nowhere else. And as to spirits of the universe, we cannot define them. God is a spirit, and by his power he keeps the whole universe in place, but says that all the elements will be dissolved with fervent heat, and this covers the whole thing. Then where will Jesus stand; his platform will be gone. I think Mr. Detwiler gets a little mixed up, and crossed. There is only one straight way, and that is the word of God, and if we will not diminish aught from all these words nor add anything to it, now if we will read the Bible and do this, we will be straight. And this straight and narrow way begins right here in our reach, and extends up to heaven, and if we will stay right in it we will go there. And furthermore, there is room in this narrow way for all of us, if we will avail ourselves of the high privilege of walking therein. "It was primarily a spiritual kingdom." I will say that the word "primarily does not convey the proper meaning as to the ushering in of the kingdom of heaven. The kingdom of heaven is at hand, signifies that Jesus Christ is the kingdom himself. John the Baptist says repent ye, for the kingdom of heaven is at hand, and we know that he was talking of Jesus, for thus is he spoken of by the prophet Esaias. From that

time Jesus began to preach, and say repent for the kingdom of heaven is at hand. The kingdom of God is come nigh unto you. Notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. These statements convey a united idea that he himself was, and is, the kingdom of heaven, and he also says that I am not of this world. And it is a positive fact that the kingdom of heaven was in Him, and He came into the world, and this covers the ground that he was the kingdom. Now, Mr. Detwiler said "his kingdom was not simply a moral kingdom in the ordinary sense of that term. It was primarily a spiritual kingdom, having to do with the great moral forces that enter into the movements of mankind, to determine conditions that direct the movements of the world. It required tremendous courage, courage that amounted to audacity. It required infinite faith because such a thing could not be wrought out in a day." He then showed that men was not used to dealing with these values and forces, but they knew how to handle money, how to organize armies, and how to manipulate politics, but did not know how to deal with these new forces, they were entirely new. "But the silent forces were the most potential or impressive forces in the world." So Jesus was master of the kingdom makers in that he grasped these great masterful forces. He here shows the same sentiment in this allusion to grasping the situation that man could not grasp or understand. Yes, the same intimation that he was only a man, and had to consider all the forces that Mr. Detwiler refers to, that men are working out, turning them over in his mind for to make his decision, as to the acceptance of the different prop-

osition. That he was only a man but was a little sharper, or in other words, too sharp to accept these old general ideas of rule power, and grasped the higher idea of the spiritual forces of this world. Then the preacher proceeds on the discussion of how far that this invisible kingdom has subdued all these laws or forces; but says he does not know. He then referred to how few people there were in the days of the ancients, to cry out against evil, and said it is not so with the modern American people, but they have a healthy contempt and scorn and disapproval of what money can do in grafting to gratify the appetites of men. That is the way the kingdom is growing. He then shows that the higher powers control in the political kingdom, and explains that the world will not be subdued by military genius, but by the strange domitnating moral force, that comes out of the kingdom of our Lord Jesus Christ, that holds us back from bloodshed and wars. Then the great field of culture, and the clashes, and Calvinistic controversies, and the modern science controversies were fought out by the critics, and the results of these agitations are not to be despised, for it has removed misapprehensions and errors, but not changed the kingdom, but has cleared the way that the cross might be seen clearer.

He now explains the art world, and says that none will ever go beyond Greece, but the reason we never have been carving marble since is that Jesus has given us something new to work upon. He admits that the gospel of Jesus Christ not only controls but gives richer intellectual life for the races of the world.

As to the world reaching to the sublime height

of all the forces of human achievements and inventions, we beg to differ right much with the Doctor. Who ever heard of the steam locomotive in the days of the prophets and railroads for the express of business or traffic, or who ever heard of telegraph wire for quick communications in those days, or the telephone wire for talking miles distant, as though we were face to face? And then the wireless telegraph, and cablegram, who ever heard of these things being in use in the days of the prophets, or who ever heard of seed separating machines, or milk and cream separators, in those days, or the aerial flights by the airship, and many other things, the extensive war instruments. Yet, Dr. Detwiler, in winding up his argument, on the heights of these material forces, acknowledges, and well he may, "not that men could hope to excel, but that the gospel of Jesus Christ has given us something new to work on. And so the gospel of Jesus Christ not only controls, but it enriches all the intellectual life of the race and of the world." And if it does enrich our intelligence why not go further in any or all of these human achievements that he has referred to, and just as much further, in proportion, to the advance of the light bestowed on us. I will frankly admit that the old world reached the climax materially for that people, in all the forces that could be obtained through their intellect or understanding. And further they spent their whole strength, time and money in that direction, to such an extent that they left off the obedience to God, which is the whole duty of man, to our God. The time came when the Lord said that Elijah, the prophet should come, and reconcile the fathers and children together, or

turn them by repentence, lest I come and smite the earth with a curse. So you see by this statement that their rebellion was about to come to an end. But Jesus came in due time, and set up his kingdom and saved the world. But the trend of the people is, and has been, ever since the fall of mankind, to wander from the fold of God, and go further and further until destroyed. "My kingdom is not of this world. It operates on spiritual lines; it uses spiritual forces, it has in it the elements that require consecration, and patience, and faith—these great forces of the human heart. I am glad that I do not have to go down on the tower to fight the battles of the cross. I am dealing with the great forces when I am dealing with the gospel. And these forces are the great dominant forces that are going to conquer the world." Now after Mr. Detwiler says that the gospel, the spiritual forces, that are fought by consecration and patience and faith, these battles of the Cross, he is dealing with, are going to conquer and dominate the world, he then turns and says: "You say, then, do you believe the millenium is coming? Will all corruption cease? Will there be a perfect adjustment of all these human relations? Do you believe that there will be a time of endless delight when there will be no poor, no naked, no sick; do you believe that all men will be brought to believe in the Lord Jesus Christ?" If Mr. Detwiler knows anything at all, about the future, or the present, he knows that all men will not be brought to believe on Jesus Christ, for he said in another sermon, that there is a class of good people, just outside the church that he cannot reach with his preaching; but God is going to raise up a class of preachers that will reach them. And he sees thousands of people living right now, in unbelief, and dying in rebellion, and unbelief every day. And further, God's word teaches plainly, that time will be going on, in this same manner until the second coming of the Lord Jesus Christ. People will be marrying, and buying, and selling, and building, and, in fact, going on and doing just like there will be no end, and he will come at a time that we are not looking or even expecting him. In reply, "I do not know, and there is no positive statement in the Bible that would lead me to dogmatize on these things." And he gives for his reasons that "because his kingdom is not material, and therefore I cannot, in terms of ordinary language, describe specifically the glory of its triumph." Right here I want to say that if Mr. Detwiler don't know which is his emphatic answer that he has no business of discussing the matters; no, no more than I have of assuming to say that God's word is not true. For that is just what such controversies amount to. He contradicts his own statement in saying that the gospel force will dominate, and then wheeled around and said he did not know. If a man contradicts himself, then the whole thing is wrong, and the man, too. course, all corruption will cease and all be peace. There will be no human adjustment of human relations. And I will give God's word for the third answer of his question. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. The scripture gives a full and emphatic and adequate answer. I don't believe that all men will be brought to believe on the Lord

Jesus Christ, for the kingdom of God cometh not with observation. Jesus said, for behold the kingdom of God is within you. Another answer that Jesus himself is the kingdom. Mr. Detwiler said: "There are no positive statements in the Bible that would lead him to dogmatize on these things." This is a contradiction of God's word for there are many clear statements in the Bible, so we cannot be misled if we will read and believe. The verse quoted above ought to be sufficient evidence for anybody. But I will give more. All the prophets, and Jesus and the Revelation of John all speak of it uniformly. Here are some of the words: Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy pledge; O grave, I will be thy destruction; repentance shall be had from mine eyes. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. And death and hell were cast into the lake of fire. This is the second death. I ask, are not these scriptures positive, if not, please tell me what the word positive "The inspired writers are troubled at this point and are driven to the use of material figures to describe the final consummation of the spiritual kingdom." I will say that here the preacher slipped

up badly; we cannot measure spiritual things by material figures. Jesus compared literal things to his kingdom, but never measured by them. Then as to the word consummation. It does not apply to the spiritual kingdom of our Lord Jesus Christ. His kingdom is an everlasting kingdom. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. I do not know how to show the end of the spiritual kingdom, which has no end, by material figures which have an end. The word consummation will apply to the world or any of the material forces but not to Christ's kingdom. He says, "He does not know whether all men will yield to him." God says that every knee shall bow and every tongue shall confess. This verse is a direct answer to his inquiry, but does not cover the ground of his doubted sentiment; but to cover the whole face of his question I will say that all men are not and will not receive the kingdom of heaven, as Mr. Detwiler well knows. And again they cannot because God says that the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. And again, as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mingled with clay. God foresaw that the human family would condescend to mingle their seed with the seed of the beast or else it would not have

been necessary to have commanded them, not to have done such a thing. "Thou shall not sow thy field with mingled seed. Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed be defiled. They gave him vinegar to drink mingled with gall. Thou shalt not lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto; it is confusion. And if a man lie with a beast he shall surely be put to death, and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast. They shall surely be put to death; their blood shall be upon them. It is written that the mingled seed shall be destroyed." Mr. Detwiler says that he "knows that in the windup that the kingdom of Jesus Christ will absolutely dominate all kingdoms, because there is no hope in any of these other kingdoms, that he has been discussing. And any nation or any man or world that is allied with His is going to come out victorious. Te knows that. He says there are some fearful things that my Lord said about men who love darkness rather than light, and live in opposition to his kingdom. He says he looks on men in their degraded corruption, and wonders if they will utterly perish, and how it could be possible they could exist in an eternal hell. I wonder if there is not something hid down deep in their dark hearts and spirits that may be called forth in some other world by the mighty voice of this Jesus of mine, and they shall be brought back again to the right and the light, but I do not know about these things, I cannot tell." He says he does not know about these things; I know if he does not preach different doctrine to what he has

preached in this sermon, that he will find out such things as this, and he will have to test the existence of an eternal hell, and find out such things as this, and he will find wailing, weeping and gnashing of This will be a tough way to find out. Daniel Webster said in his day, that experience taught a dear school, but fools would not learn at any other. Now, if Mr. Detwiler cannot learn by reading the plain Word of God; and then tell it like it is, I reckon he will have to go to that school that Mr. Webster refers to. And it will be long and costly. I can only say Oh Lord, have mercy, have mercy. Whether my Jesus can call forth a soul for some hidden thing in their hearts after they are sent to hell—such stuff, such cursed stuff from a Methodist pulpit. There is no need of bringing any text of Scripture to offset it; for such contradictions offset themselves. But I will say that God says that all who were not found written in the book of life were cast into the lake of fire, where their worm dieth not and the fire is not quenched. And what is the use for him or any other man to be preaching to save souls, and himself floating around on a raft of unbelief or cross statements of his own, and contradicting the Bible, or God's word. He had better stop it. If Mr. Detwiler, or any other man that reads God's word, and believes what God says, he can know and does know just as well about this eternal damnation as he does about the eternal salvation of the souls of men. For God tells us what are the consequences of sin, and of righteousness in such plain and positive language that even a child can understand it. And then we have the guidance of the Holy Spirit, if we will accept him. Then after saying that he does not know about these things,

he cannot tell, he said that a man was taking a fearful risk not to be allied with Jesus. "It is allegiance to his standard, or anarchy and hell in this universe forever." In the sentiment of this statement, he leaves his idea, very conclusive, and terse; that hell is in this universe forever. This is undoubtedly a skeptical idea. The skeptic, or the infidel says that all the hell that ever will be is right here now; and there is no hell hereafter. This is what Mr. Detwiler infers when he says that it is hell in this universe forever, and is very cunning and subtile in using the word forever. is the word that God uses in assuring us that he will never destroy the world again with water. But seed time and harvest, and day and night, and summer and winter, cold and heat shall not cease while the earth remaineth. So you see that it is very conclusive that the sentiment of his doctrine is that there is no eternal hell hereafter. Now in the last paragraph of Mr. Detwiler's sermon, as to where Jesus planted his feet, and nowhere else, which I have fully explained, he says: "He has planted his standard there, and there it will remain." The two words that he uses here, forever and remain, convey an indefinite time, leading, with the general trend of his theme, may be shorter or longer, while this universe remains it cannot mean anything else. And then he winds up by saying that the father has decreed that in the dispensation of the fullness of time he will gather together in one, all things in Christ; both which are in heaven, and which are on earth even in him. And when we gather ourselves there, and money bows down, then money will take its place as the servant of God, and the servant of man. When

political power bows itself down, laws will be reduced to the minimum and peace and harmony will prevail among men. And when men bow down their intellects to the cross of Christ and recognize that high above all that men can think and dream lie the great, clear, luminous revelations of the spirit of God that enters into the peasant's heart as well as into the philosopher's spirit, then we shall have reached a place where men are saved by faith and not by sight, and the kingdom not of this world, will be established." After saying he does not know whether all men will yield to him, he says in this last paragraph that when the money power and the political power bend themselves down that money will serve God, and law will be reduced to its minimum and all will be peace. I will confess, that I do not know what he means by the word minimum here, as to the law, and I don't suppose he knows, for he says he don't know about things that are much plainer than what this conveys. And when men's intellects bow to the cross of Christ then we shall have reached a place where men are saved by faith and not by sight. Has anyone ever been saved by sight that you know of? His language here conveys a positive idea, that we have not yet come to a place that we are truly saved by faith, but by sight. I think he must be saved by sight, if I should judge by his sermon. And in all this twisted and knotty and lengthy, and most erroneus description of the kingdom of Heaven, he says that this is the way it will be established. The sentiment of this sermon is, that the people that lived under the law attained to as high literally in all the human forces, as they can or ever will go. Secondly, that Jesus was like any other man, and was looking for him a job of some importance, and looked all over these attainments or forces that had been accomplished, and wrought to their full limit and said, no, I will not go there. And then, because he was a little sharper than any other man living, he espied his opportunity to grasp the higher idea of the spiritual kingdom. And since he was going to build a different establishment, he must have a different platform to set his feet on. So he secured for that the spiritual forces of the universe, and he placed his feet there, and nowhere else. Then after he got the thing to rolling, he felt around to see where his kingdom or his subjects were going to land, and decided that they could not stand an eternal hell of fire and brimstone, and he let them off with a hell forever, in this universe, and don't say anything about those that obey him, what he is going to give these. He has simply conquered the world, and now he is looking for another job. This looks just like his sermon.

To show how erroneous and blasphemous this delusive stuff is, I will tell in the Words of God how the end of this world will be and the establishment of God's kingdom will be; though I have given in plain Bible words, in other places within this book, that you cannot be deceived; then any reader can take a Teacher's Bible, with Concordance, and refer to His second coming and read for yourselves. His second coming will be on this wise. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken; and then shall appear the sign of the Son

of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. But of that day and hour no man knoweth, no, not the angels of heaven, but my father only. But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be. Mr. Detwiler published another sermon in this same paper, and referred to a good class of people that lived just outside the bounds of his church and said that he could not reach them by his preaching, but said that "God was going to raise up a class of preachers that would reach them." My idea is that if God raises up a family of preachers that will reach this class of good people; if he raises them up after his ordinary or material plan, that he will have to raise up parallel with them another set of this same kind of people, or his preachers will not have anybody to preach to. Then again, if Mr. Detwiler is preaching the gospel of the Lord and Saviour Jesus Christ, to this class of people, and cannot reach them, what do you suppose this new class of preachers is going to preach to their hearers to reach them? I think that Mr. Detwiler presumes that idea; perhaps very suggestive to humanity, but not to God. My idea about this thing is that

if this class of people cannot be reached by the gospel preached by Christ's ministry now, that as these go out at the end of this generation, he will hardly raise up another generation of a different capacity. He made no such a change before the flood, neither did he before the destruction of Sodom and Gomorrah, but he gave the wicked warning, by those of his servants, that lived right along with them, and that is the case with this people, if we do not heed the gospel of our Lord Jesus Christ, that we will be caught in the same wrathful anger of God's destruction, that those people were. And this gospel, of the Lord Jesus Christ, is fully set forth in our Old and New Testaments, of the revelations of God, through the Holy Ghost, by holy men in the past, or former days, and by His Son Jesus Christ in these latter days. And no man has any right to preach any Gospel besides, and any man that assumes to preach any other, God will send them into outer darkness, and there shall be wailing and gnashing of teeth. If we cannot tell God's word just as it is we had better keep our mouths shut; we had better listen than to offer the sacrifice of fools.

## CHAPTER XIV.

## FROM EDEN TO EDEN.

EXTRACTS FROM A SERMON BY MR. WAGGENER.

In reading a book, published in 1889, composed by J. H. Waggener, this being the twentieth edition and as many as twenty thousand published, and notwithstanding he is a great scholar, and a man of great thinking capacity, which seems to be only the worse for the public, as he can have the more influence. In Chapter Fourteen, page 181, he said that "It is surely absurd to suppose that the great boon of immortality and eternal life would be conferred on the saints of God, and that afterward they should stand to be judged. Again, Christ is specially the advocate of his people, and it is unreasonable to suppose that he would cease his work as an advocate, an intercessor, or priest, before the decision of the judgment was rendered and leave them to pass through the ordeal of that awful event without a priest, without an advocate. Revelation Fourteen proves clearly that the judgment precedes the coming of Christ and the resurrection; and the resurrection of the righteous to glory and immortality is proof that the judgment has been fully decided in their favor, while the fact that the rest of the dead remain in their graves during the one thousand years, the fact that they are not raised when the righteous are, is sufficient proof that their cases have been decided against them." The above is no truth at all. It seems that there are but few men that carry the whole teachings of the Bible in their comments. Now

God says: "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil." The statement is very plain that the righteous will be raised first, and the second death will have no power over them, but they shall be priests of God and of Christ and shall reign with him a thousand years. And he speaks about those that remain, will be caught up in the air and ever be with God. And all that is wicked will be cast alive into a lake of fire, burning with brimstone. And after these things have taken place, and the thousand years have ended, the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and the small and great stand before God; and the books were open, and another book was opened which is the Book of Life: and the dead were judged out of those things which were written in the books, and they were judged every man according to their works. Now, how Mr. Waggener could conceive that God could judge the dead before the resurrection, I am not able to see; and again, the spirit of man cannot be judged without the body is very inevitable, because the spirit is entirely controlled by the body; the spirit lives by our consent, or dies by our consent, and there will be no fairness in judging the spirit without the body. As he refers to that great ordeal that the people of God would have to come through, if Jesus were to leave his heavenly seat of the priesthood; and that he contends that had to

be cleansed for the sins of the people, and then they would have no intercessor for to keep them through that trying time. I understand after the resurrection there will be no more death nor pain nor crying, nor trouble of any sort for all the right-

eous, but joy and gladness exceedingly.

Of course God knows before he comes who is good, and who is bad, and will separate them accordingly, as he has said, and this reign of one thousand years on earth will be the establishment of his kingdom here on earth, to fulfill the prophecy that was spoken, that all things shall be put under his feet. Then he tries to show in a way that preaching the judgment is a very important part of the gospel, and refers to the cleaning of the holy place in the sanctuary in heaven, for the blotting out of the sins of the saints; and says: Time does not cease with that announcement. He says that another warning is going forth to the world, while our High Priest is engaged in judging the dead. Still there is opportunity to make our calling and election sure." When a man gets tangled he need to stop but there are such a few men that can keep straight. Just think of people having another chance of making their calling and election sure while Jesus is judging the dead. All but the saved have been turned or cast into hell, fire and brimstone, and have been there for one thousand years, and as they are going into the lake of fire and brimstone alive, the separation taking place at his appearing. Now we can readily see the fire consume their mortal bodies away, and their spirits remain in the fire until the judgment that takes place at the end of the thousand years. The righteous will enjoy the full one thousand

years of peace; while the wicked are in the flames of hell during this time of peace. And then all the dead shall stand before God for the judgment which takes place at the end of the one thousand vears. He refers to the "measure of the punishment of each individual, whether with few or many stripes will be decided by Christ and the saints, during the thousand years, in which the unrighteous remain in their graves." This signifies that it will require counsel and much adjustment in the judgment. I will say that God, and his Christ, will not need the testimony of the saints in deciding the amount of punishment to be inflicted. on the wicked or in deciding the justification of the righteous; seeing that all our deeds are written upon the table of our hearts: and with an iron pen so that all can see for themselves that the judgment is clean and righteous altogether. And since there will be opportunity, and knowing there is, why not all these that remain, and why not the dead too, that are not saved in the first resurrection, be given that last opportunity to make their calling and election sure. It would certainly be fair to give all of these the same chance. There is not any sense and reason in such erroneous ideas as is advanced by Mr. Waggener. Mr. Waggener says that "it is strange but it is not against the adversary that we have to defend our old Bible, but it is against those who confess to his divine personality, and who accept a great deal of his teachings; make such errors as to cover the light, so obscure that they delude themselves and all who have them in his sentiment." And I can say of him, he is fully deluded as to Christ's second coming, and has sent his doctrine,

out to 20,000 people, and perhaps many more have read and believe the doctrine of it. I can say that the religion of today is very much become a fashion of each one's nation, and creed, something to suit his own pleasant taste. Anything that contradicts the Word of God, certainly amounts to false teaching; and Mr. Waggener's teaching of the judgment does surely contradict the Bible statement, and he contradicts his own statement, by saying in another place that there will be but one judgment day. If all are judged in one day there will be no time for to be making our calling and election sure. He says again that "rewards of the righteous and the wicked are so essentially different that it is impossible that they should be rewarded in the earth at or during the same time." I refer to the Word of God here to show his weakness. But Jesus beheld them, and said unto them, with men this is impossible, but with God all things are possible. Is anything too hard for the Lord? I know that thou canst do everything, and that no thought can be withholden from thee. Ah Lord God! behold, thou hast made the heaven and the earth by thy great power, and stretched out thy arm, and there is nothing too hard for thee. For with God nothing shall be impossible. If it is marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes, saith the Lord of hosts? This is an abundant proof, that he can reward the righteous and the wicked, both in the earth at once, if he wishes and will do it. Then he asserts that the saints of God will inherit this earth forever. "There is no question as to the eternal duration of the kingdom of Christ, on this earth." He then goes

on, and locates the place where the New Jerusalem will come down from heaven, and locate on the old site, where the city of Jerusalem stood, or rather the mount, but says that the mount will be clave apart, and prepared for the foundations to stand, and he uses the Scripture in abundance to show that he is right, proving his sayings, which go to prove the common proverb, used by the people, that you can prove anything by the Bible. And I believe you can, if you will disconnect it, and gather up parts to suit your own idea. But how base and low can people get, and how reproachful can men live? How offensive people become unto the master who made and created them! How disgusting people can become by transforming God's word and making it a lie? No one can tell, no one will know, until it will be too late. Mr. Waggener's idea of the New Jersusalem being on the mountain, at the old site of the ancient Jerusalem, plainly shows his conception of the revealed Word of God. If we will take the figures given in God's word, and calculate, we will find that the New Jerusalem is three billion three hundred and seventyfive million cubic miles inside the walls, and many times the size of this world, but according to our calculations, the whole square of this earth would be sufficiently large for the base or foundation of the New Jerusalem. And just think of such size building as is referred to, sitting on the old site of the old temple of God. How vague, how unsettled and little man adjusts himself to the facts of the teachings of God's word; and as I have previously said, just blurt out anything that comes from their impure heart. Any contradiction of the Bible is tinged with infidelism

and unbelief, whether done on purpose or by not knowing, and we will be held responsible for such errors. For God says that the way is so plain that the wayfaring man, though he be a fool, need not err therein. Then if we seek wisdom, and obtain it from heaven, there seems the least excuse of all, for us to live in error. Seeing that the foolish, wayfaring man can keep in the strait and narrow way, let us all that profess to be followers of the Lord Jesus Christ, begin right now and read God's word carefully and prayerfully, and then tell just what we can remember of it, distinctly, and no more, and then we will live, without erring from the truth, and this will bring about union, that can come no other way. And this is the sentiment of his statement when he prays that we may be one, even as We are One: I in them and thou in me; and they all one in us. That the world may believe that thou hast sent me into the world. Now will we do this? If not why not? All the conflicts and cross contradictions arise by people getting all their thoughts outside the Bible. Now this is Mr. Waggener's case. Now he refers to second Peter, third chapter. He says that Peter says in that chapter that "there are three distinct earths or worlds; he says that the earth was changed by the flood of raging waters, that the whole face of the earth was changed. And when Noah looked out of the Ark, it was all a scene of desolation utterly unlike anything that he had ever seen before." I say that if there was material difference in the form, or in any of the qualities of the earth, God has not revealed it unto us anywhere, but to the contrary he shows by his command to Noah that it was the same in every re-

spect by giving him the same command that he gave Adam. And God blessed Noah and his sons, and said unto them, Be fruitful and multiply and replenish the earth. And the fear of you, and the dread of you shall be upon every beast of the earth and every fowl of the air, upon all that moveth upon the face of the earth, and upon all the fishes of the sea; into your hands are they delivered. The command to Noah, and his sons is very near, word for word, with that given to Adam, showing that all the substances were just the same, that were in existence from the beginning, and if not, then the whole truth about the creation is not told. But where the truth is not told is in Mr. Waggener's statement. Now he refers to the Word of God as saying that the earth should wax old as a garment. "And the earth shows unmistakable signs of age." I wonder if Mr. Waggener ever saw the earth in former years? Or I wonder where he has seen much change during his time? And how much change has he seen? He said "unmistakable signs." The man ought to point out some of these changes, so that the rest of us could know of them. The stars fell—did that change things much? Or did things get back about like they were? I wonder if Mr. Waggener knows that matter cannot be destroyed? Nor ever will be as long as there are good people on the earth, to keep it salted. Mr. Waggener refers to some of God's great works, which he displayed in Asia. He said "the earth was first peopled over there. After the flood Asia was again first peopled. There man fell; there the wonders of God were displayed in his dealings with patriarchs, and prophets; there Abraham was called, and there he offered up Isaac; and there

the Son of God offered up himself." Now, I wonder if these things changed this earth materially, if so, how much and where? Is there anyone who has been living long enough to observe any change? I judge not. Now to show Mr. Waggener's fallibility, he says since all these changes that the earth has undergone, that it is still under the curse. So he admits in this answer that there is no change at all, for he says the change wrought by the flood left the earth still bringing forth thorns, and thistles. "But when the earth is melted, with fervent heat, and all the works therein are burned up, it will come forth renovated, renewed, without a trace of sin, or the curse remaining. And thus says the prophet." And he adds that as I have quoted before, there can be no question as to the eternal duration of the kingdom of Christ upon this earth." And then quotes a verse of Scripture spoken to David of Christ's rule on King David's throne forever, to prove his erroneous idea. Then continues a long preamble about the New Jerusalem coming down from heaven, and locating as I have shown, on the same old site of the old Jerusalem, just as though it would be seemingly a small town, in one corner of the earth. He signifies or says that this earth is going to be the abiding place of the saved, forever and eternally, and in another place says when this "earth is melted it will be literally a sea of fire and that will be the lake of fire into which the ungodly are to be cast." These two statements are not consistent but perfectly contradictory. How in the name of common sense can the earth be left a sea of fire and at the same time be a perfect paradise or heaven. Such contradictions! Now it would take another book written

the size of his book to correct the errors that are so erroneously set forth in this book that are just

as much contradictory as this.

I met Mr. James Cole, Friday night, August 30th, he being sent out by the International Bible Students' Association of Brooklyn, N. Y., who is advertising himself as a Bible student, making a tour over the world. The object of this Association is to stimulate Bible study by educating all Christians of all denominations to a better and deeper understanding of God's word. In meeting this gentleman, I was a little disappointed; and, passing greetings, I remarked that I saw his picture, and he was not as handsome as his photograph. And it was so; the expression of his face and his countenance looked a little foreign, and hidden and cold, fully carrying out the sentiment of his belief, and his whole discourse, that he delivered with it. And he is a great big man, I will say about two hundred and twenty-five pounds, has a positive, slow movement, as though he was moving among the dying and the dead; with an elephant-like, slow motion. After being slightly introduced, he announced his subject with some reference, "What is death? Why is death? Will death ever cease?" Then led a very intelligent prayer, very finely worded, but was minus any power whatever; sounded much like he was praying with the dying and the dead, with scant hope of saving anyone. Then entered into a discussion of his subject, and showed how we are in a dying condition now, and continued dying until the end of life, and could not get along apparently, without using the word "life." He seemed not to admit that anyone is living at all; but we all are contained

in three places, the earth, purgatory and heaven; leaving all without any description or adequate idea of our continued existence, only while here on earth, of which he said we are not living, neither are we dead, and illustrated his idea, by saying that we say if a man is in Greensboro that he is living in Greensboro, but if he moved to another city, that he was living in another town, but that is a mistake, for he is not living at either place, but dying at these places, for he is only one-tenth living and nine-tenths dead. He then went into a very precise description of the making or the formation of Adam, and showed how God made and formed him out of clay, in a very precise way, as though he were there and had seen it done, and pointed to his mouth, nose and eyes and ears, but had no life yet. And then he breathed into his nostrils and he received life; and keeping this part of the performance of giving life, very carefully to itself, or separate from his becoming a living soul, and then he said that it read thus: "And he became a living soul," as though he were some time becoming a living soul, this being in a very evolutionized manner, that he came up. "And further showed that man could say he had a soul as well as he could say that he had a man, for he is combined all a living soul. Now he is talking direct to us, and says a living soul, and only finished telling that we are dying and dead, or nine-tenths dead." Or, as the old adage is, one foot in the grave and the other on the earth, he said. "Then dwelling on the idea of Adam being in eternity with God, and knew nothing about death, and said God took him, and put him in a garden, and his having no knowledge of

sin; that the Devil came around and got him into sin." And then he began to die his death, not being a death of a twenty-four-hour day; but the death of nine hundred and thirty years, or one of God's days, lacking only sixty years. And at the end of this day of God's, Adam breathed out. The Devil being the institution of death, for he was a murderer from the beginning. God's not being, for he never takes a man's life," but the Devil being the sole cause, and then signifies by the general trend of his whole idea, expressed, that the Devil murdered Adam, a little at a time, for nine hundred and thirty years. And this idea was embodied all through his whole discourse, concerning our present being. But he asserts, with great emphasis, that there is no eternal hell, and all that the preachers preach about it is delusion, and denies that it is mentioned in the Old or New Testament. But common death, by sin, is the only penalty pronounced against man, although he said there is nothing surer than death, and no one would deny that. He further said that there was a little spark of life left in Adam, and it was transmitted down the line of posterity and that is where we come in and get our little one-tenth of life. Now after telling all he knew, apparently, about the living and dying and dead, and making of man, as was told by words very carefully gotten up, and prepared for the purpose of leading his hearers to believe what he said, he said that Jesus came to take away this death of dying, and he breathed it out on the cross in like manner that God breathed breath in Adam, when he made him, and it was absurd, to say that Jesus cried out so lamentably, as is

generally preached, and showed with his hands, by putting them forward very gently, that it was easy. He says that there will be a resurrection of the dead, and God will come and get his elect; for there is an elect, but not such an elect as some people claim, children a span long in hell, for there is no such place as a hell burning with fire, for there is no saving property in fire; and said that if a man's wife had a pound of butter and wished to preserve it, that the husband would not tell her to put it in the fire, but would tell her to put the butter in ice, and that would keep the butter indefinitely. So you see that Mr. Cole signified by his parable that God will have millions and millions and billions of tons of ice, to pack us away in, rather than to put us in hell fire. Now, Mr. Cole, you must not tell the negroes of this change, or you will have no negroes there, because they have an abhorrence to icebergs. And how are you going to do without them there, especially in election time? Mr. Roosevelt, and you, will certainly miss them at that time. "And his elect will be in the thousand years with Jesus, or one of God's days, and the Devil will be chained during that time, and there is a free grace for all; and all these that fail to be of the elect and saved, will come up here, and get this free grace, for the Devil being chained, there is nothing to prevent them from accepting this grace;" so you see that he, Mr. Cole, is going to give us a second chance to be saved, "and said this earth will abide forever, and ever, and every man will abide under his own vine and fig tree." This man denounced all scripture, that is declared by Jesus Christ, as gospel for the salvation of our souls. And he scanned over the Bible, in a most skeptical and serpentile manner, to get scripture of broken sentiment, for to prove his most subtile, satanic, cursed rot of all rottenness that could be instigated or incited by any man, or body of men, led by the Devil, captive at his will. He must be one of the beasts that the Devil gave his seat to. I will give a few Bible sentiments: And if thy hand offend thee, cut it off. It is better for thee to enter heaven into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched; where their worm dieth not and the fire is not quenched. Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. For behold, the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame shall not be quenched. Who can stand before his indignation, and who can abide in the fierceness of his anger? His fury is poured out like fire. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Every tree that bringeth not forth good fruit is hewn down and cast into the fire: and shall cast them in a furnace of fire. There shall be wailing and gnashing of teeth. Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. Now this man told a lie in saying that

the Apostle Paul said not a word about torment. Here is what Paul said: When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. And his ministers a flame of fire. But the heavens and the earth, which are now by the same word, kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. These above scriptures are a few of the positive statements of God, in both Old and New Testaments alike, that there is a place of eternal fire, for all that disobey God. Mr. Cole puts strong emphasis on the eighth verse of third chapter of Second Peter, it following the seventh verse, in same chapter, that I have last quoted above. So anbody can see that he knows better, than to say that the New Testament is minus of these scriptures. What I have to say is that Mr. Cole will wake up at the resurrection of the dead, at the last day, only to meet the wrathful condemnation of the fierceness of a sin-avenging God; to be driven into an eternal fire, mixed with brimstone for such false teaching, and contradictions, of God's word, and all that believe such fallacious stuff will be driven into hell fire. above quotations of eternal fire will be found in Mark, Matthew, Isaiah, Ezekiel, Nahum, 2d Thessalonians and Hebrews, just where Mr. Cole said there is nothing said of them.

I want to say as a warning that there are more than six hundred divisions in the churches of today, and all these have a different creed of doctrines, and then you cannot hardly find any in these different creeds, that agree among themselves; nearly every man has some new fangled belief of his own. Now this is just what Jesus foretold when he was here in the flesh. And he said that it is the sign of his second coming, so we had better be watching.

## CHAPTER XV.

## THE ORIGIN OF SIN.

THE NEW YORK CHRISTIAN ADVOCATE'S COMMENTS.

The Sunday School lesson comment on the origin of sin by the Western North Carolina Christian Advocate extracted from the New York Christian Advocate, January 16, 1913. He says: "The smooth and ingratiating voice of the serpent makes the one forbidden thing the extremely fascinating thing. The temptation is threefold. Body, mind and spirit feel the strain of desire, and the temptation becomes the fall." This seems to be a perfectly sane idea so far; except the idea of that growing desire he refers to later on; but he then swerves from this to Robert Browning's youthful poem, Pauline, and tries to show that this sin originated in the individual itself, that the man is his own fate, and says: "It is deeply and forever true that a man's essential problem is not to be found in his surroundings but in his own heart. He can not run away from his battle because he is both the fighter and the fight. The environment gives the form of the conflict, but the fact that there can be a conflict at all, and its essential meaning grow out of the nature of the man." Here he conveys the idea that God made and created the man, and He put a fighting principle in him so that the fall of man was unavoidable and he was bound to fall.

But there is no doctrine that can be advanced that is more erroneous and false, and for the church organ to assent to such a statement seems to aggravate and make the doctrine so many times worse. Charging the great Creator with putting a

principle in his creatures that is sinful, to say the least of it. There is no such thing. God made man upright. He made him good and very good. You had just as well say that God has the unrighteous spirit in him as to say that he created man with it in him. Then think of the man fighting himself. Did you ever see an army put in battle array when there was no enemy? or did you find any revealed word that refers to any conflict between man or beast or creeping thing before the fall of man? The fact, the whole truth is, there was none. The two opposing forces, good and bad, met by some indirect cause, and the devil overpersuaded the woman by his subtile atrocity, and made her believe by pointing to the fine species of the fruit on the tree of good and evil that she consented to try it as food, hence disobeying God, and then the fall. And this was murder, and here is where he gets his name, a murderer, from the beginning. A liar and the father of it. He further says, "It is well to remember this as we read the third chapter of Genesis. The serpent was the voice of temptation but not its cause. All the serpents one can imagine would have been helpless had there not been something in the woman that responded to the serpent's voice. The serpent became the woman's tongue by awaking vital questions, and thoughts ready to rise in her own mind." Think of reading the third chapter of Genesis. There is nothing in the third chapter of Genesis or anywhere in the Holy Bible that reads like this, or even infers anything like this stuff. Just think of one's being safe in the garden with as many serpents as we can imagine; he says if there had not been something in the woman to respond to them.

How could one be safe surrounded by serpents? If there had been no serpent in her own heart she would have been perfectly safe in spite of the serpent in the garden. He says the serpent became the woman's tongue and she had a serpent in her heart. How did these things occur? or how did these things become transformed into serpents? or how did the serpent come in her heart to respond to the serpent's voice? Then in the outset these papers say it was the devil's smooth and ingratiating voice that makes the one forbidden thing the supremely fascinating thing. Then down here he says that the Devil became the woman's tongue. Surely then it was the woman's voice for it was her tongue, then it was the woman's serpent that beguiled her and caused her to sin. Not the Devil and Satan, that old serpent that caused war in heaven. Who ever heard of such rot, such cursed stuff? This is too bad for the infidel, much more to the shame of the church claiming to be God's people. Any such sarcastic, reproachful doctrine perpetrated by any man or set of men so shamefully, to all good proclaimed, ought to have its portion with all other hypocrites in the lake that burns with fire and brimstone. It seems there are so few who can get out of self so as to see how it was with our foreparents in the creation. They were made pure and upright, and were put in the garden to dress it and to keep it, and Satan beguiled the woman by pointing to the forbidden fruit, and she saw that it was good and she ate, hence the fall, and when she did eat the spirit of Satan entered into the woman. She enticed Adam and he did eat and then the spirit of the serpent entered into him and this was the cause of the fall. This was done

by transforming God's word, and in transforming God's word is where the Devil has had his greatest success in entering the hearts of the human family ever since, and is in the heart of every one who does not believe God's word now. He is in every heart that teaches the Bible in any way but in the divine sentiment conveyed by God's own statement. So you see that the serpent is not only in the women of this day, but he is in the men also. He is in the hearts of the publishers of this comment to transform the true Word of God, and make it something else, and make it appear that the serpent was in the woman's heart and did not enter into her. This is just what the devil wants taught, a lie, of course. He seeks those that he has not overcome, and I think that he certainly is gaining a wonderful influence in transforming the true word of God. These two editors of these two Christian papers skip to and fro and swerve and squirm about, and first say that the soft, smooth, insinuating voice of the serpent did it, then fly on to the woman, and say she allowed him to become her tongue and she did the work, and then twist around and say that she had a serpent in her own heart, and it responded to the other serpent that was in the midst of the garden, and that is how it was done. This lacks a whole lot of being a straight tale. Now let us see what God says about the affair after he traced it back to the first cause. And the Lord God said unto the serpent, because thou hast done this thou art cursed above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. This scripture shows to any fair minded man that the serpent did this thing. Then

they say if there had been no serpent in her heart she would have been perfectly safe in spite of the serpent in the garden. Just think of such an expression; the Devil's dwelling in the garden of paradise with people that were without sin, or think of the Devil being in any heavenly place, dwelling in, or with, good people. Who ever heard tell of such stuff before, and this from the mouth of Christ's church, or claimed to be. Then they say "that the first step in the tragedy was the loss of faith in God and the beginning of faith in the serpent." God had said, "Ye surely shall die." The serpent said, "Ye surely shall not die." One voice must be believed; one voice must be heeded. How could it ever happen that the woman would doubt God and believe the Devil? Is the story phychologically possible at this point? Here he asks the question, is it possible that the story at this point is psychological. The same as to say it is in the soul of the woman. You see he doubts his own argument and no wonder; when one gets so far from right that they don't believe themselves it is time to stop, look and listen for danger is inevitable. He says, the truth is that every day the same thing is happening before our eyes. "Men lose their faith in the good and retain their faith in the bad;" because the Devil is in us. That is no reason that the Devil was in Adam and Eve before the serpent beguiled the woman in the garden. For we are conceived in sin and brought forth in iniquity, so it becomes a part of our nature, but was not theirs before the fall. "If men were as skeptical of evil as they are of good we would live in a very different world." Surely, to be sure we would. Then all this rot and fallacious stuff would not have

been written about our first parents. "The thing that made it possible for the woman to lose faith in God was something which lies very deep in human nature. God's word interfered with her desires, the serpent's word agreed with her desires; it was the power of the growing desires and not the eloquence of the serpent which caused the woman to turn from that simple and assured acceptance of God's word which was at the base of all her security." Now see how the story contradicts itself; in the outset they say, "the smooth and ingratiating voice of the serpent makes the one forbidden thing the supremely fascinating thing." down here they say, "It was the power of a growing desire, and not the eloquence of the serpent which caused the woman to turn from the simple assured acceptance of God's word which was at the base of all her security. I have fully come to the conclusion that no man can contradict the Bible and not contradict his own doctrine. And another bad feature of the discussion is he throws the cause in the woman's face or rather lays all the blame on her. And why should anyone say it was entirely the woman's fault, and say that the serpent was in her heart, and furthermore it was her tongue. I would suggest that he has had some extraordinary experience with the female sex that has prejudiced him against her. Perhaps he has had experience with one that has a serpent in her heart, and a serpent's tongue in her mouth, and forms his conclusions and bases his ideas on our Mother Eve in accordance. But ever since the fall they are not all that sort, some of the most angelic people of the earth are our good mothers; and if there were no good mothers I doubt very much if

there would be any good men, for good mothers are about the whole source of good men. "A great monarch referred to" once said that he could rule everything in his dominion except that which was under his own hat. We are not told of any hats in Eden, but Eve was facing the same problem of which this noble European king so tersely spoke." I would like to emphasize the absurd statement of any serpent being in Mother Eve's heart, as of hats being in Eden. He says further that "the power of a mighty appeal was upon her." Who brought this appeal to bear? Can you tell me? Say, did not the serpent? And if he did not who did? There was someone talking to the woman, who was it? Why the serpent of course. Then he brought this mighty appeal to bear; the appeal you are talking about. "The tree drew the eye by its beauty. Its fruit hanging in rich luxuriousness seemed calling for someone to pluck it. The voice of the senses said, take and eat." Then there was the hunger of an outreaching mind. Knowledge had a lure all its own. Here was a short cut to knowledge, and such knowledge as could be reached in no other way. The voice of a hungry mind said, take and eat. Deeper than this there was the upreach of a spirit, impatient, full of the beginning of a soaring ambition. To be like God seemed a thing of all things to be sought. It would surely be better to be a God than to obey God. Here Eve is the prototype of the modern Nietzsche, who declared that if there were any gods he could not endure life without being one. The voice of the ambitious spirit cried, "take and eat." When did all this thinking take place and where did the woman obtain so many voices and minds? and how does any one

know of all these thoughts? He charges her with being the prototype of modern Nietzsche, who was an infidel and did not believe there was a God. How could she be the image or likeness of the late infidel I am not able to understand, she being about six thousands years before him. The likeness always following the original, can anybody explain? Then man has only one mind and he thinks and speaks through this one medium. The voice is the conveyance of the thoughts of the heart, through this one mind expressed by the tongue; hence, by thy words thou art justified and by thy words thou art condemned. So you see the fallacy of the argument. He says in the outset that it was the serpent's voice, and then says it was all her voices that did this. "With faith in God losing its hold and all these pulsing desires making themselves felt, Eve had no source of steadying strength." The same as to say again she was bound to fall, and said, "She did not understand that it is like God to master desire." Then she is blameless. "She allowed her desires to master her, she lost self-control and became the victim of a lawless appetite of body and mind and soul. Adam shared in her indulgence and in that hour license took place of law in the garden of Eden. "I ought" was dethroned, and "I want" was put in the place of power. The reign of ungoverned passion began when desire was first put above duty. That is the central moral tragedy of the race. "They should have said, after the fall this became the central moral tragedy of the race, for they had not the least idea of any such experience of such things before the fall. He also, in this clause puts the whole blame on the woman, and with very few exceptions

leaves the Devil out of the whole circumstance." In the Marble Faun Hawthorne has painted a memorable picture of Donatello, the innocent, and his happy life with nature, until a day when a dark deed of evil changed all the world to him. His eyes were clouded and there were some things which he could never see again." Here he refers to other heathen inventions to prove the case of the fall of our parents in the garden. These things do not apply to them at all before the fall. When they fell they were out of paradise. The change was at once, hence the discussion does not apply. He further says: "Adam and Eve were working out the first calculations of moral profit and loss in the history of the race. Having lost faith and selfcontrol they had something else which was infinitely noble and infinitely precious. They lost their innocence. To see all the facts of life with pure and honest and unblushing eyes had been theirs in the early days of Eden. They did not learn any new physical facts after the fall." When were they making these calculations, before or after the fall? Well, we will allow it to be after the fall since they were pure before, and he says if they thought about the life of the body at all, then what need had they of working out profit and loss to the race? They only lived in their own day and doubtless occupied a great deal of their time in talking about their former happiness, and comparing it with their present deplorable, miserable and intolerable condition that they had fallen into; and that inevitable death must follow. Also referring to the angel-like innocence that they had, in communication with the Father and Great Creator, and how easy and unfortunate

they were to be beguiled by the serpent, and the dreadful shame they experienced after they fell with wonder and regret. Certainly they remembered their unblushing innocence, but they only had to bow under the curse that God had pronounced upon them, and be glad that God in mercy let them live physically. It seems to me that they must have learned many new physical facts after the fall. They learned that by the sweat of the face they had to eat bread, and under the curse the death of all things prevailed, on all flesh, great and small and after death, decomposition; also on all vegetables and growing substance. Then the ferocious or fighting nature followed the curse, and many more changes that they learned in sorrow. They learned pain and crying with affliction, good and evil. They learned all about providing for ourselves that they did not do before; they learned that they were not longer in paradise. "They learned to look at familiar facts with soiled and polluted eyes. It was the evil eye that changed the world." They certainly learned to look at things or facts that were very unfamiliar to them with impure and carnal eyes. God says that he cursed the earth for man's sake, and that is what made the change, and not the evil eye; he made everything perishable under the curse. "Before their sin they thought nobly, if at all, of the life, of the body." Listen at him doubt. If he does not know what has he to do with it. They certainly were thinking beings. Adam named all of the original creation very intelligently, anyway, and then when Eve was brought to him he said, "this is now bone of my bone and flesh of my flesh. She shall be called woman because she was taken out of man."

This looks and sounds like very intelligent thinking, and about the body too. Then he says after their sin, "they thought ignobly and with hectic over emphasis of all these things." Now listen at him again; these certainly were new physical facts that they learned after the fall. Where did they get that over emphasis of hectic thought of all these things if they did not get them under the fall? Here is where they obtained them. Well, then, they are new to them under these environments for they never had this experience before. Then he says that Adam and Eve were working out the first calculations of moral profit and loss in the history of the race. I ask the question, can any intelligent person tell how they could calculate on a thing not in existence? There had been no race down to this time, only the two created persons, and furthermore no one knows of any written history about anything until sixteen hundred years, or about this time, after the death of Adam and Eve, and they had no way of knowing anything that might expire in the future only as God revealed it unto them, even when he said I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel. If they understood that this statement. referred to Jesus, the Son of God, who was to be the Son of Mary, it is not revealed to us, whether they did or not. He further says: "We need never be afraid of the facts of life. They can all be faced with steady and lofty purity of thought and feeling. We need to fear very much the fevered, impure eye which sees in all the world the reflection of its own moral disease." Here he refers again that their eyes were what changed the world. He says,

seeing their own moral disease, God cursed the world and changed it for man's sake. Man being condemned for sin could not live, everything being good, and God condemned everything to make it equal to man, and made all unholy. He says, "We need not fear the facts of life, but fear the fevered eye." He further says that facts can be faced with steady and lofty purity of thought and feeling. The way I see the truth in the matter is that it was the fact that Adam and Eve did not want to face; they were naked, and that was a fact, and they hid themselves among the trees of the garden. He says himself they were impure afterwards. When a man commits any sort of crime that becomes a crime of life, which is a fact, say theft, drunkenness, assault and murder; is there anyone who can face these with any steadiness of thought and feeling? I think not. The further a man goes on with such argument as this the further from right he gets and the more and more he contradicts himself. "There had been a desire for forbidden knowledge in the garden; the desire was gratified." Listen, he says there had been a desire for forbidden knowledge, etc., taking a short cut to get it; such knowledge as could not be obtained otherwise. Just like they had been longing for such a thing for years or months, and so on. There was no such thing thought of until the fall and after. All before were kept just as pure as they were made, and that was clean and pure. Then he goes on with all such disrespectful rot as this, saying, "That Adam and Eve knew how it felt to be sinners; this was a new kind of knowledge to them. They knew humiliation of the sense of shame, this they had not known before. They knew how it felt to be out of har-

mony with God and afraid of his presence. This, too, was an addition to their stock of knowledge. Instead of the knowledge of the pure they had the knowledge of the impure. Instead of the peace of obedience they had the restleness of those who disobey. Instead of being children of the honest look they had become children of the furtive look, or roguish look." They go over all these changed features in Adam's and Eve's experience after saying that they did not learn any new physical facts after the fall. And they surely did not learn these things before the fall. "Innocence is not ignorance. It is knowledge with the mind kept pure. An innocent man may honestly consider all the facts of human experience. The loss of innocence was the loss of nobility of purpose and purity of heart." I would not like to consider all the facts of human experience. Just think of such a proposition. He has just said that the environment gives the form of the conflict, but the fact that there can be a conflict at all and its essential meaning, grow out of the nature of the man. I ask the question according to his own argument, how can a man keep his heart and mind pure considering all the facts of life or experience? When he iterates that the flict grows out of the nature of the man. knowing that all the experiences of man are from a carnal standpoint, when even the thought of foolishness is sin. Consider, seems to be right along with doing, at any rate it means to hesitate, to doubt, and in business these days the word is understood as, I will attend to the matter. Do you see that to consider a thing is so near doing it that we cannot consider an evil thing, or think such things, and be pure. I will give God's word here on

this point. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above and upon the earth beneath, there is none else. This idea goes as far as to even meditate on, and doubt, to hesitate. How can one consider all the facts of life and be pure? Then he says in the fifth paragraph of his comment: "For a time there may be a difference between character and environment, but in the long run the environment will represent the character." Then, why the fall of Adam and Eve; their environment was continually good, pure and holy until after the fall; we hear of no other association of any kind whatever, until the serpent talked with Eve, she nor Adam had not so much as discerned that the fruit was good for food or even had any desirable qualities about it. They were perfectly happy and content until then; he being a spirit of light transformed the commandment of God showing them an entirely different meaning, so he enticed the woman and then she enticed the man and they turned after another God. See, their environment was changed just at the fall. Just what the Devil and Satan has been so successful in doing among the human family ever since. I differ with the writer very much as to the title of Edward Bellamy's famous book, gazing as deeply as he could into the currents of human life, "Looking Backward"; saying, "It would seem that his title would be a good title for the third chapter of the book of Genesis. The author of this Genesis story would peer back and discover the origin of sin." This statement is just as I have said on many occasions, that when a man gets outside the bounds of God's word there are no bounds at all to his ends. He here becomes a God instructor or a God teacher, forgetting that God himself was the originator of this Genesis story; all this part of time past with all of its occurrences and events about twenty-six hundred years before God revealed it to his servant Moses, and Moses wrote it as God gave him the word, so this is God's word expressed by Moses his servant and if God had not been so good in remembering his people and in revealing all these things unto us, you see we would have known nothing about any of these things. And God tells us by Moses just when Adam and Eve sinned, and just how they sinned and the consequences of the fall, in condensed history, and just what he desired for us to know about it, and expects us to believe what he says. Further, I do not see how any man who ever read the Bible or studied God's word in its true light could say any such thing as that. The author of this Genesis story would peer back and discover the origin of sin. When God is revealing himself unto us he says his eyes are in every place, and he is everywhere, and he is from everlasting to everlasting. Emphasize the question, how can any man say such things about the Great Creator? He further says that a man may deny that these things have occurred in Eden. I would like to know what difference it makes with God's Genesis story if any man does not believe it or if all people don't believe it. Does it change the truth of it in the least? Surely it does not. "And the more we think of it the more we will come to feel that this widespread human tragedy of seeing the best and choosing the worst must have had a personal beginning in the dim dawn of things when human disobedience of recognized obligation put the poison of sin into the race.

Beasts have no moral standard, but in the very day when a moral standard flashed across his sky and man was false to it, sin entered into the world." Here he refers again to the fact that sin had a personal beginning, casting a deep criminal reflection upon our maker. Saying in the dim dawn of things being made and created before man, the same as to say that it commenced even in these things, when human disobedience of recognized obligations put the poison of sin in the life of the race. If this phrase does not convey the idea of sin originating in man, as he has heretofore in this article stated, I would like for some one to show me. And leaves the serpent out entirely; saying human disobedience, even personal disobedience, belonging to man or the woman, exclusively, disregarding God's word entirely as to the temptation of the serpent, alleging that the whole trouble was in the woman. "Beasts have no moral standard, but in the day when a moral standard flashed across his sky, and man was false to it sin entered into the world." This is the way he said that sin entered into the world; when a moral standard, the beasts having no moral standard, flashed across his sky, the man apparently seeing it would not obey it and stood false to it; sin entered into the world. This comment gets worse, for in the beginning he did admit the serpent's smooth ingratiating voice, but left it out as he advanced. So you see this comment is worse than a curse, damnable, lying contradictions of his own statements and contradictions of God's word. So you see that this comment of the church organ gets worse and worse throughout. On the principle of hell; some wicked people have the brass to say that if eternity is as long as good people say

it is that we will get used to hell. But I will say that if people develop in eternity what they practice here during this life, which is very reasonable to say, hell will wax worse and worse throughout eternity. And on the other hand heaven will become more glorious and more and more glorious, on and on. What is a man or any set of men that they should transform the Word of God or contradict it in any way? God says my doctrine is pure. The Word of the Lord is pure as silver tried in a furnace of earth seven times. The Lord will preserve them from this generation forever. The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandments of the Lord are pure, enlightening the eye. The fear of the Lord is clean, enduring forver. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb; moreover by them is thy servant warned, and in keeping them there is great reward. Thy word is very pure, therefore thy servant loveth thee. And every man that hath this hope in him purifieth himself, even as he is pure. Seeing the pureness of God and his word, and there are many statements in his word besides these; furthermore much evidence that if we believe his word that it will purify us and purge us from all sin. See to it that we believe all he says, and heed to do the same. These two Advocates further publish in the next Sunday School lesson, "that some atheists have dreamed of a country where men would be righteous without being religious. Cain is the first of a long line of men

who have been righteous without being religious. Here they, as usual, slip up. Cain had no religion, only a form. Religion is Christian faith and is practiced in the Lord Jesus Christ. Anything short of such life is only hypocritical pretense. There is nothing that amounts to religion but the true worship of God that made us. Any kind of worship besides this is sacrilegious, violating sacred things; no less than profane, very impious. Then in this same comment they transform the Word of God to make it suit their own pernicious ideas. They say, "the answer of the fourth chapter of the Book of Genesis rings right nobly in our ears; unto thee shall be its desires, but do thou rule over it. Genesis would have the man forever master of the beast." This is not the quotation of God's word at all. God says his desire shall be unto thee and thou shalt rule over him. The same as to say: Abel will be good to you; but thou shalt slay him. Because the desire of the righteous is only good. I will give the Word of God in full so that all can see clearly. Prov. 11:23: The desire of the righteous is only good, but the expectation of the wicked is wrath. Prov. 19:22: The desire of a man is his kindness and a poor man is better than a liar. Now we will make a version out of these scriptures, and it will read as above stated. His kindness will be unto you, but your wrath will be unto him, or your expectation is to slay him. This comment contradicts more or less all the way through. Now we come to the worst of the bad. The second of February. The Flood. They refer to the telling of this story of the flood as being a man, and he did not like the bad world which he is describing. I wish my readers would read the Bi-

ble for themselves, and see who was the author of this Genesis. God revealed all these words to Moses his servant, and he wrote all these words. Now they say by heading the third paragraph of this comment, "The Pessimism of God." "The Flood tradition gives us a glimpse of God in a most unusual aspect. We have been accustomed to think of God as the infinite optimist. Here we see a picture of a divine pessimist. It looks as if for once the doubters and the skeptic and the apostles of despair had come into their own. Here they find God on their side. He has reached a place of complete discouragement about human life. The people in the world are so bad that he had decided to try no more experiments with them. The only thing to do with humanity is to destroy it. Here is pessimism on the throne of the universe. We must be very careful, however, before we make up our minds that the God of the flood story is a prototype of the modern pessimist, the resemblance may turn out to be very superficial. Let us look a little more closely. A typical modern apostle of despair had painted a graphic picture of his conception of the universe. A train is dashing rapidly over the rails, ahead there is a great chasm, bridged by a great structure across which the trains are accustomed to move; that bridge has been washed away; no one on the train knows it; the train dashes on and the engineer lies dead in the engine. When we analyze this picture we see helpless men in the hopeless universe. The dead engineer is God; the track leading to the chasm with the bridge washed away is the system of things, a hopeless mass of confusion. Men are the victims of a bad universe with a dead God. In the Genesis picture

all is different; God is tremendously alive. The system of things is good. Men are not victims but sinners. You have a good God and a good system and bad men. The pessimism is the moral despair of God over a completely recalcitrant people. long as there is a good God and a universe fundamentally sound we are not without hope. only deadly pessimism is that which despairs of the character of God and the moral soundness of the system of things." The above paragraph is written word for word as found published in the Western North Carolina Christian Advocate, and the sense of the whole paragraph is a pessimistic God coinciding with the doubters and the skeptics and the apostles of despair. These find God on their side, completely discouraged with eternal separation. A God of pessimism on the throne of the universe. A warning to us as to how we charge or accuse our Maker with being a pessimist of despair, or a picture of such a thing. Here he takes up a parable of the apostle of despair, showing that men, bad men, are victims of a bad universe with a dead God. And then winds up by saying that the only deadly pessimism is that which despairs of the character of God, and the moral soundness of man. It seems to me that men are getting rather too rotten. This gets way beyond anything that is decent. I don't know how to answer any such thing. God says to answer a fool according to his folly, lest he be wise in his own conceit. Now to answer this is to ponder God's word, and find one. The nearest that can be found is, therefore if the light that is in thee be darkness how great is that darkness! Jesus Christ when he was preaching marveled at such darkness, and who

could not? This is only one paragraph of this Sunday School lesson comment, the whole thing is so disgusting and so rotten that I just stop with the utmost horror at such damnable heresies. I have never seen anything to compete, or in any way equal this publication; it is actually worse than to deny that there is any God of the universe. has never, at any time, been so blasphemous as to accuse the great God of all creation of anything in any way as mean as this publication sent out as Christian literature for the people of these conferences to read. If he has there is no revelation or proof of such fact. For on different occasions Satan acknowledged that Jesus Christ was the Son of God when he was casting devils out of people. And if there is any place in the Bible that reveals that Satan denies the sovereignty of the living God I do not remember reading it. [The sum and substance of the whole of these three Sunday School comments is that God made man with a growing desire in him, or a little serpent in him, and it just grew and grew until it become so large that there was not room in the man, and the outcrop began to tell so it began to respond to the serpent in the garden, and God drove them out of the garden to give them room to multiply and develop, and to see what he could find out about them. So he found that murder was one of his first experiences, and on this account he had to take measures to check or prevent this crime, but instead of driving the murderer away as a fugitive, putting a stop to crime, that it magnified so alarmingly that it was just like a helpless or dead God, and a completely recalcitrant people, dashing along at fearful rate of speed into a great chasm, all a hopeless mass of confu-

sion. Then he was very courageous over one good man that he had found to begin making a new world with; he being a pessimist about the moral possibilities of the mass of men. He is very enthusiastic over the optimism of this one strong man, and only tears down and destroys to rebuild. He sends the flood to wash and clean the world to make a better and purer people out of his reserve of the old world, for the beginning of his new world.] The idea of making a better world! He made and created all things that were made and created in the beginning; then he looked at them and he saw that it was good and very good; and to say that he was going to make a better and purer civilization out of the impure. The true sense of his destroying the world is that God in his infinite mercy after man had sinned, he offered and promised him salvation on the sole conditions of obedience, and man failing to obey and rebelling more and more, thus God destroyed man for his wickedness, and in showing his righteousness condemned the world in saving Noah and his house, through one man's obedience. Thus Noah became the heir of righteousness, which is faith. God had promised this salvation and had sworn by himself because he could not swear by greater, saying: Am I a man or like a man that I will not bring my word to pass? I will bring my word to pass. And verily he has. These comments are like a cyclone bursting forth in the midst of New York and sweeping over all that country, then twisting around and driving southward, gaining more strength, of a great master force of destruction, and sweeps all over this vast territory, without the least effort of resistance and lays the truth flat to

the ground, and tramples it in the dust of the earth. We quote God's word again. If the light that is in you is darkness how great is that darkness. These comments look right dark to me when compared with the light. Jesus says, I am the light, the truth and the life. And Jesus never taught anything like these comments. And there is no divine sentiment taught in the Bible like such stuff. So these look like they are quenching the light. We see light in the light of the Lord, and it is sown for the righteous, and we will find this light shining forth from the Word of God. why not be guided by it, and walk in the light of God? In thy light shall we see light. If God's revealed light is not light and truth and life, I want someone to tell me. Woe unto them that are wise in their own eyes, and are prudent in their own sight. Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter. But unto you that fear my name shall the sun of righteousness arise with healing in its wings, and ye shall go forth as calves in the stall; and ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts. Then shall the righteous shine forth as the sun in the kingdom of their Father.

## CHAPTER XVI.

GOD INSTRUCTORS.

SENTIMENT OF THE LEADERS OF THE CHURCHES.

The common sentiment of the leaders of the churches is that the Word of God should read differently from what it does, or, in other words, this fast set of enlightened people are instructing the Almighty. For instance, Mr. Libie, a preacher of the Congregationalists said in a sermon, that Elijah, the prophet, ought not to have fled from Jezebel, but ought to have stayed up there and God could have taken care of him just as well up there as he could under the juniper tree, asking to die. Now, Mr. Libie's sentiment of the Holy Scriptures is that they should not read as they do. when Jezebel sent a messenger unto Elijah saying: So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time. (Elijah certainly knew Jezebel and what she meant to do.) And when he saw that, he arose, and went for his life. Now his instruction is that it should have read thus: Elijah should have remained up there where he consumed the altar of God and slew the prophets of Baal, and God could have taken care of him just as well as under the juniper tree, and he would have been doing God's service. And further, Mr. J. C. Rowe's instruction is, that the Holy Bible, God's word, should not read thus: That God made the heavens and earth and finished all the host of them in six days and rested the seventh day. But it should have read that if we could comprehend millions and millions, and with emphasis, millions

of years, we could tell something about the beginning of time, and the two first verses of the Bible should have been left off. And in the beginning God said let there be light and there was light. Mr. Rowe continues and says, that Jesus was just like any other boy except he was without sin; and he had to be taught in books and went to school just like any other boy; and be corrected and taught and was not considered to be the Son of God until he was baptized, and then he went into the wilderness, and I don't believe he could see the Devil any more than I can; but said within himself that if I be the Son of God I can command these stones and they would be made bread, but that would separate me from my Father and I cannot do that. And then he went up on the pinnacle of the temple and took a birdseye view of the town, and said within himself if I be the Son of God I could jump down from here, and his angels would bear me up in their hands, but that would separate me from my Father so I will not do that either. And then he went up on a high mountain and viewed and inspected the world, and said such a wonderful kingdom that I can make of this, but it will separate me from the Father and I will not do that. The Home Herald dictates that the Bible should read that our Father Abraham and Sarah lied to the king of Egypt to deceive him and his people, and that Jacob stole his brother's birthright. Rev. Mr. Stowe and Mr. Ratledge corrects on the same line of thought. Stowe said that Abraham and wife conspired together to tell a lie to deceive the Egyptians, was his version. Mr. Ratledge says that there is a whole lot of truth in the saying of the infidel, that the man and the beast differ in only one way, and

that difference is that the beast will forgive one another and man will not. Then the Bible should have read this way: The beast of the field is superior to the human family and he shall have dominion. Bishop Morrison said in his style of correction that it ought to read that a man could indulge in one of the leading sins of the world and be saved. Mr. Bowles said that it ought to read thus: That I cannot conceive that our parents were created and made in eternity, nor can any one else tell. V. A. Sharpe said that his idea was that it ought to read that God does not foreknow what man thinks or will do. Mr. E. K. McLarty said that it should read that the law is as dead as death. Mr. L. L. Chaffer that the word should have read, that God recognized the Devil's rights in obtaining the world rule, and his entire ownership of the same. Mr. George Hermon, that the Devil has the power of inspiration, the same as to say that he can give life. The New York Christian Advocate thinks that it ought to read, that Jesus repented for all the races of the human family, and that the cravings of the stomach and physical desire, and the emotions of the body and the power of the mind to bring all worldly objects before him; in fact, all the faculties of his whole being was the sole power in tempting him in the three leading temptations of Jesus Christ, and leave the Devil out of all these temptations, or in other words, say there is no Devil. And then the North Carolina Christian Advocate joins in with him and says, yes, that is so, you are right. Then the leading sentiment of the churches say that we have the rule, we are going to convert the world in such and such a time, and have divided up or equalized the people by number for each creed. Then comes Mr.

Booth and says that the story of Jacob's life is entirely wrong, and it ought to read thus, that his life was so inconsistent that it does not commend iself to us, neither to God. (See how he dictates; he says to God. He seems to know more about it than God himself.) And that Jacob tried to buy something for nothing, when be obtained the coveted prize. And that God should be a dramatical actor and show the character of his subjects in such performance that words of all languages can not adequately convey the idea of their behavior in such a case as this, and that it was not all joy after all. And don't you say that sin is death, and Jacob certainly sinned, and he greatly prospered, and there is twice as much danger in sinning and going up as there is in sinning and going down. And he had to flee to the wilderness like a fugitive, and never returned to see the face of his father or mother, who led him into so much of his wickedness, again. And it is not what a man carries in his hands that makes him happy, but what he carries in his heart. And when he met Laban he met his match. Jew met Jew and diamond cut diamond. Laban with his farms and cattle and horses and fine daughters, and Jacob coveting them. And he had to work fourteen long years for his two wives, his other coveted prize. And he had to flee from Laban and scarcely started back before he could see nothing before him but his brother Esau and his four hundred armed men. And Jacob wrestled with God, and he asked him his name, and he said his name was Jacob, and he bore the name that represented the character of the man that was guilty. For he was guilty of all the atrocious crimes that I have set forth in this sermon, and many times more; in so much that I

cannot find words to convey the idea of them, and I have tried to give you a faint idea of them by my actions. And the wretched man prayed that God would not visit his wickedness upon his family, especially upon Rachel and little Joseph. the gleaming light of the sun poured its rays on him the next morning, and he was at last to meet Esau; and the whole of the gospel is in this one story. And Jacob surrendered and called the name of the place Peniel. And here Mr. Libie joins in saying, that Jacob was a grafter and told falsehoods, and ought to have just waited and God would have worked it all out to his own notion. Then Mr. Love, a prominent layman said Jacob was another Jay Gould and cheated his father and everybody; long-headed and made things go his way; and that Jacob was last in meeting his brother Esau, and his fear showed that he was wrong. Mr. Detwiler says it ought to convey to us that all the forces of the kingdoms of this world were worked out to their full limit; and Jesus looked over them all, and saw that nothing could be added, and said no I am not going there, and that there is nothing revealed in God's word that shows that there will be a time of peace and joy here on earth; no more death, no poor, no pain, where everything will be peace, and how anyone can forever be punished in hell without consuming away; and that my Jesus can in some future world bring the wicked to the right and the light; but I do not know, I cannot tell, but I do know that this spiritual kingdom that I preach will dominate, and there will be a hell forever in this universe. And would stop here; further than that I can not reach a certain good class of people just outside the church, but God is

going to raise up preachers who will or can reach

them and bring them in.

Mr. Waggoner says that it should read that the new Jerusalem will descend from heaven, and the mountain will be clave, and it will stand on the site of the old Jerusalem, and will abide there forever and ever, and the judgment takes place before the second coming of Jesus, and while this judgment is going on there will be a chance for people to make their calling and election sure. There can be no question about the eternal duration of the kingdom of Christ here on this earth. And that the earth will be melted with fervent heat and will be literally a lake of fire. Then Mr. James Cole comes along and gives his instructions that it ought to read that people are here only in a dying state, not living, but dying all the time until they breathe out, and Jesus did not die on the cross in such intolerable agonies but just breathed out. And there is no such thing as an eternal hell of fire and brimstone, but there is a free grace that all can come and accept at some future time, and enjoy salvation, and to preserve anything it takes ice. Rev. Mr. Teague says that it should read that Rebekah ought to have prayed for God to have instructed her, and then gone to Isaac and told him what God said about blessing Jacob, and not have deceived the old man by using the goat skins. These are only a few of the leading people who are saying how this Holy Word of God should be read, or assume to instruct and teach the Almighty. This is certainly a sad affair, that the leaders and teachers of the Word of God should drift into. And the multitudes and millions of people on this account are surging on and on as blind leaders of the blind. What a tangled mess it is; every man going a contrary way

### CHAPTER XVII.

## LEADING THOUGHTS OF THE BIBLE.

For any one to get the leading thoughts of the revelation of God, we must read the whole Bible through and then through again and again, until we become familiar with the divine sentiment; or in other words, see clearly what is God's whole plan or purpose in what he has said or caused to be written by holy and just men, such as Moses, Joshua, King David, King Solomon, the prophet Isaiah, the prophet Jeremiah and many others. The Lord gave the word, and great was the company of those that published it. Then we find that each man has written the divine sentiment, or continued to express the same law, with the same universal sentiment and condition; giving each individual their choice to serve him or refuse his service just to his or her free will. The secret of the glory of all service. Then when we come to consider the three leading thoughts of the whole teachings of the Bible, we find that the answer is strength, mercy and obedience. Strength and mercy belong to God, and obedience belongs to us. King David said: "It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hind's feet and setteth me upon high places. He teacheth my hands to war, so that a bow of steel is broken by mine arm." God manifests his strength in many different ways. He speaks out and it is done. He walks upon the wings of the wind. Thy way is in the sea and thy path in the great waters, and thy footsteps are not known. And God leads his people like a flock, and suffers no one to hurt them;

his angels guard them in all their goings. Who administers unto all their necessities? O, the strength of the voice of the Lord. The voice of the thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook. See the strength and terribleness of the living God. He rains great hailstones to destroy man and beast; it thundered and the fire ran along upon the ground, and the Lord rained hail upon the land of Egypt. So it was very grievous, hail mingled with fire; such hail or storm had never been known, or anything like it seen in all the land since it became a nation; smiting all that was in the field, both man and beast; and destroying all vegetation for the support of man and beast, and breaking the trees of the field. Thus it destroyed all that were enemies, but God protected his people in this plague and suffered them not to be hurt, or sustain the least damage, but rather turned the same to their gain. God shows his marvelous loving kindness and saves his people by the strength of his right hand; all such as put their trust in him. The heavens are thine, the earth also is thine. As for the world and the fullness thereof, thou hast founded them. The north and the south, thou hast created them. Tabor and Hermon shall rejoice in thy name. Thou hast a mighty arm; strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face. Ah, if we could conceive or understand just a little of his strength. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou can brush them away as with a flood; they are as one asleep. Who knoweth the power of thine

anger? Even according to thy fear, so is thy wrath. Therefore will I say of the Lord, he is my refuge and my fortress. My God, in him will I trust. I will anchor in the strength of the Lord. I will know that no evil can come nigh unto me. From all such as rise up to do evil in any way. We can see to some extent and understand his power and strength now, and his future destruction by his past, and his patient warning. Before in the building of the ark, in the days of the flood, how God warned the people for one hundred years, and turned in the flood upon the world of mankind, and destroyed all man and beast, but Noah and his sons, which was eight souls. O, the wrathful anger of the Lord God that he has shown at various times and places upon all those that turn away from him to become his enemy. He says he will send a mighty tempest upon the wicked, and rain great snares and fire and brimstone down upon them, and this shall be the portion of their cup. For the righteous Lord loveth the righteous; his countenance doth behold the upright; and in his strength he takes care of all such as put their trust in him, such as have humble and contrite hearts in like manner that he took care of Noah, by long suffering of God, waiting in the days of the preparing of the ark, wherein few were saved, only eight souls. This waiting covering as much as one hundred years. also shows God's goodness in connection with his strength and power. God shows his strength through his angels in battle and in smiting on other occasions. And it came to pass that night that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred and

four-score and five thousand; and when they arose early in the morning, behold, they were all dead corpses. What power invested in only one angel, and suppose a legion were called forth, what could withstand them? No mind can tell or conceive. Then again when the two angels went down to Sodom and when the Sodomites pressed on the man Lot very sore at the door of his house, to do him hurt; the angels reached out and pulled Lot into his house and shut the door and smote the multitude with blindness, so that they worried and could not find the door. And the angels said to Lot: Hast thou here any besides? Son-in-law and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place; because the cry of them is waxing great before the face of the Lord; and the Lord hath sent us to destroy it. This instance shows conclusively also that God gave these angels power to destroy Sodom and Gomorrah with brimstone and fire, from the Lord out of heaven. So they overthrew those cities and all of the plain, and all of the inhabitants of the cities, and that which grew upon the ground. There is no limit to his strength. Neither can the limit of his strength have any bounds; that he may convey upon his subjects that obey and serve him at all times. Who maketh his angels spirits, and his ministers a flaming fire. The Lord God does many of his mighty works through his angels. In the day of Gideon the angel was sent unto him, and talked with him, and he asked of the angel a sign, and Gideon offered a present unto the angel, and set it before him. Then the angel of the Lord put forth the end of the staff that was in his hand and touched the flesh and the unleavened cakes; and

there arose up fire out of the rock and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. Just the sight of an angel made men afraid so they exclaimed, Alas, O Lord God; how dreadful to see the face of an angel! By the strength of his right arm he gives grace to the needy and saves the dying, and those that are ready to perish. By his strength he sends forth the storm, the mighty wind. By his strength and wisdom he rebukes the sea and she obeys. By his strength he sets bounds for the great waters and bids them stop here, that they come no By his power he sends the earthquake and shakes the whole earth, and overflows the lands with his waters that are held in reserve. By his strength he destroys the great inventions of the nations and brings them to naught. By his strength he sends forth the hurricane and the cyclone and tears the strong oak of the forest, and dashes the mighty forest to destruction right quick. It is in his great power to make alive and to kill, to destroy and to make anew. Seeing that he can do all these things let us bow down before him, and worship before his holy will.

The third month after the children of Israel came out of the land of Egypt, the same came unto the wilderness of Sinai, and pitched their tents, and encamped before the mount. And God spake unto his servant Moses out of the mount and said: Thus shalt thou say to the house of Jacob, and to the children of Israel. Ye have seen what I did unto the Egyptians in sending my judgments upon them. By his strong arm, in his might, even the plagues of water turned to blood so that it stank so that the people of Pharaoh could not drink and there was

blood throughout all the land of Egypt. plague of frogs that literally covered up the whole face of the earth, so that they came into the houses of the people of Egypt, and into their bed chambers and upon their beds, and into their ovens and into their cooking. Upon all, from the greatest to the servants of Egypt. The plague of lice; all the dust upon the face of the earth became lice, on man and beast. Just think for a moment the multitudes and the unimaginable quantities of these lice covering man and beast. Such quantities as could be raked off in handfuls. The plague of the flies. He sent swarms of flies. Think of such swarms, and so thick they filled the air so one could not breathe without imbibing flies. The houses of the Egyptians being filled with the swarms of flies and all the ground whereon they were; making a difference between the Egyptians and his people, the children of Israel. The plague of murrain now comes upon the cattle which are in the field; upon the horses, upon the asses, upon the camels, upon the oxen and upon the sheep. There shall be a very grievous murrain. And all the cattle of Egypt died of murrain. The plague of the sore boils, a perum cutus, shaped tumor like, with a central core of rotten matter or pus, that causes much pain; these also covered with blains breaking out, sore blisters. This plague was upon all the Egyptians, both man and beast. Think of such sore afflictions upon all; not one person left to help another. Think of the groans and cries of people in such case; something like smallpox or worse. The plague was so sore that no one could stand before the Lord. And God said by his servant Moses to Pharaoh, that I will stretch out my hand that I

may smite thee and thy people with pestilence, and thou shalt be cut off from the earth. And for this cause have I raised thee up, to show in thee my power; and that my name may be declared throughout all the earth. Then God sends upon Pharaoh and all the people of Egypt a very grievous rain, a very grievous hail, such as has never been before upon this land until now, destroying every man and beast that remained out in the field. So that all who regarded not the word of the Lord left their servants and their beasts in the field so they perished. So the Lord sent thunder and hail, and the fire ran along upon the ground, and the Lord rained hail upon the land of Egypt. So there was hail and fire mingled with the hail. Very grievous, so much so that Pharaoh began to call for mercy, while it yet thundered and rained; and it smote all herbs and broke the trees. The plague of the locusts now comes, and they break through all the land of Egypt, and eat up every green thing that remained from the destruction of the hail. they covered the face of the earth, so they could not see the earth. They ate the trees of the field also; so they were very grievous. Before then there were no such locusts as they; neither after them shall there be such. The plague of darkness now covers the land, and they saw not one another; neither rose any from his place for three days. Then Pharaoh yielded for the people of Israel to go, but leave cattle; herds of flocks be stayed. Then comes the establishment of the great institution of the passover. By the death of all the first born of all the Egyptians, both of man and beast; and in passing over the houses of the children of Israel. And God sent his angel about midnight, and smote the

first born from the king that sat upon the throne, even to the first born of the maid servant that is behind the mill; and all the first born of the beasts. Then a great cry went up from the land of Egypt, such as there was none like, nor shall be like it any more. In God's visiting Egypt with his wrathful anger, and in his indigination. Upon King Pharaoh of Egypt, in all of his great power, and all of the strength of the mighty nation of Egypt, he shows exclusively his great power and authority over all creation, to execute the same, to the extent that he sees fit, owing to the wickedness of mankind. Now therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. Then the people were sanctified by the command of Moses according to God's word, and were ready against the third day. And it came to pass on the third day that the Lord God came down in his power, and it thundered and lightened, and a thick cloud was upon the mount, and the voice of a trump, exceeding loud, so that all the people in the camp trembled. as Moses brought forth the people out of the camp to meet with God, and they stood at the foot of the mount. And Moses had set bounds that his people could come to the foot of the mount, but could not come any further, nor as much as touch the mountain; if they did they would be thrust through with a dart. And Mount Sinai was altogether in a smoke because the Lord descended upon it in fire. For you see that God is a consuming fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. Ah, can we

conceive the strength or power of God? Just his approach to the mount as he descends from his heavenly home makes it tremble and shudder, and have violent convulsions in connection with the trembling. If we will just take the fire and smoke into consideration. I answer, no, we cannot conceive in the least of the great God's strength and power. Furthermore, he said unto Moses, go down and charge the people lest they break through and come up to gaze upon the Lord, and many of them perish. See, the Lord forewarns his people of his strength, lest he tear them and destroy them. Then he further shows his strength and power in upholding all of his creation. He gives unto man all the strength of mind and body that he possesses, and upholds him by his free spirit. For the going of man is of the Lord; how then can a man know his own ways? By the strength of his almighty power the world is kept in its place; by the same mighty divine law that all creation is kept in place of existence. It is by his strength that he bindeth up the waters in his thick clouds, and the cloud is not rent under them. The pillars of heaven tremble and are astonished at his reproof. Hell is naked before him, and destruction hath no covering. He holdeth the wind in his fist, and beholds everything with his eyes; and with his eyelids he tries men's hearts. He opens his hand and the beast of the field and the fowls of heaven, and every living thing is satisfied with food; he turns his face and they are all troubled. By his power and strength, he spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment; and through his strength and power he keeps all creation in exist-

ence and prolongs time. And with great power and glory he will come back to this earth, and with a mighty shout. Then the heavens will pass away with a mighty scrawl, when it is rolled together, and every mountain and island moved out of their places. And the kings of the earth, and the great men and the rich men, and the chief captains and the mighty men, and every free man hid themselves in the dens and in the rocks of the mountains; and said unto the mountains and rocks: Fall on us and hide us from the face of him that on the throne and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand? See that no king of the earth, nor any great man, or rich man, or mighty man; nor any kind of man, nor any number of men can withstand the strength of the Almighty God, and of the Lamb, in his wrathful anger. For the great day of his wrath is come, and who shall be able to stand? Mercy belongs to God in its fullest extent. He extends mercy to such wonderful excess that some among the greatest and best men that have ever lived in any age or generation have exclaimed, I am not worthy of the least of all the mercies and of all the truths which thou hast showed unto thy servant. Thus the Patriarch, in most worthy terms, refers to the least thing that God our maker and creator could do, for one of the greatest of our ancestors thought it too god for him. In his mercy he yields unto his servants in various ways, and on many occasions. And the Lord said unto Moses: I will do this also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name. And he said: I beseech thee, show me thy glory. And the Lord said unto

him: I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious, and will show mercy on whom I will show mercy. And he said: thou cans't not see my face, for there shall no man see me and live. And the Lord said: Behold, there is a place by me, and thou shalt stand upon a rock. And it shall come to pass that while my glory passeth by that I will put thee in a cleft of a rock, and will cover thee with my hand while I pass by. And I will take away my hand, and thou shalt see my back parts, but my face shall not be seen. See the tender mercies of the great and terrible God shown in talking with the man Moses; giving him full instructions how he would have him do, if he saw his glory. And just think, too, of a fallen man under the curse seeing the glorious form, or any part of the form of the living God. And telling him he could not see his face and live. Showing him a place by the Lord and standing him upon a rock, and putting him in a cleft of a rock, and covered him with his hand while he passed by; then removed his hand so that Moses could see his back parts. The marvelous effect that the least of the glory of God had on the son of man in this sinful flesh, that it made his face shine so that all the people were afraid of him afterwards, so he had to wear a veil over his face when he talked with them, but would take it off when he went into the tabernacle to commune with God. How merciful this great revelation of God unto man, yet it is among one of his least mercies. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquities of the fathers upon

the children, and upon the children's children, unto the third and fourth generation of them that hate me. O, how we ought to make haste and worship before God, for he is a consuming fire. And I prayed unto the Lord my God, and made supplication, and said: O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments, while confusion of faces, and iniquity of the people of the Methodist and the Friends, and the Baptists, and the Presbyterians, and to all the churches that claim the name of Christian, in all the land, as at this day. To the Lord our God belong mercies and forgiveness, though we have rebelled against him. Still his arm is stretched out. For as the heavens are high above the earth, so great is his mercy toward them that fear him. How much it pays one to serve and fear him, no one can tell. It can not be estimated with money or by any conceivable material thing. It cannot be measured by figures or by numbers, but involves everything to him that fears the Lord. There is nothing that can reveal the glory or the worth but eternity, and that will be in heaven. While the poor soul who neglects his salvation through the mercy of the Lord Jesus Christ will find how much they have lost. But alas, and alas, too late. How much sorrow, grief, pain and death, no one can tell, only those that are there, and they cannot tell, because it is worse and Just all that they can bear, and cannot endure, but have to stand it. O give thanks unto the Lord for his mercy endureth forever. Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the Lord because his mercy endureth forever. Now when the

whole people, with instruments of music, all in union or of one mind, to make one sound to be heard in praising and thanking, and when they lifted up their voices with the instruments of music, trumpets and cymbals, and praised the Lord, saying: For he is good, for his mercy endureth forever. Then the house was filled with a cloud; even the house of the Lord. When these people of God worshipped God in the union of word and spirit, the Lord heard from heaven and answered in mercy, and filled the house of the Lord with his presence, so that the priest could not enter, or stand to minister unto the Lord, for the people, by reason of the cloud; for the glory of the Lord filled the house of God. There is no other way of having God's mercies extended unto us, unless we lift our hearts unto him in spirit and in truth in the union of his word. King David, in almost all his worship speaks of the goodness of God, and in the 106, 107, 118, 136 Psalms began by saying: Praise ye the Lord. O give thanks unto the Lord, for his mercy endureth forever. Then in his great honor to the God of Jacob, David continues his thanks unto God by repeating, that his mercy endureth forever throughout the entire 136th chapter, which contains twenty-six verses. Seeming to realize the great bearing, the unquestionable consequence of the rich quality of the grace of such wonderful mercy that he repeated it for twenty-six times in the same prayer. No wonder the Lord promised David that out of his loins should spring salvation, which is the son of King David. Then upon all these times referred to; King David referred to the mercies of God extensively in his Psalms. So much so that we are much impressed in our worship to call on our God for mercy, having such worthy examples to be governed by. Then we see that there is mercy with our great Creator; and we behold on every hand the long suffering of God, and his merciful kindness poured out on all. We are commanded to let not truth and mercy forsake us; and we should give thanks unto his name and glory, for his mercy and truth's sake. And that we too should practice mercy and extend mercy to the poor, that we might have his merciful kindness conferred on us, and be gathered unto him in great mercy and love. He is so full of mercy, that he requires us, or desires mercy and not sacrifice. And again, it is in the Lord that the poor, the fatherless and the lame, the blind, the sick, and all distressed men find help and mercy. The Lord delighteth in mercy. We cannot please the Lord better than to show mercy to those who are suffering under oppressed circumstances, or in any case where mitigation is required for an individual enemy, or friend alike. In this sense, there is perhaps no word in our language precisely synonymous with mercy. That which comes apparently nearest to it is grace. It implies benevolence, tenderness, love, mildness, pity, and compassion and clemency and forgiveness, and is exercised toward all offenders. Mercy is a distinguished attribute of the supreme being, extended to such wonderful fullness and completeness that he gave his only begotten Son that he died for our transgressions. Even in wrath God remembers mercy; so when he hears us cry he bends toward us in pity for Jesus sake. We can not comprehend the multitude or innumerable mercies of God's love toward us. We cannot look in any direction but we behold the mercies of God's

gracious hand lavished out on us. For instance, light—that we can see one another and can walk without stumbling, and go about our work; and night—that we can lie down and take sleep and rest. Sunshine—to warm the earth and to make food grow for man and beast. Rain to make the earth moist and to give water for all living, and strength and breath to keep alive. The moon and stars to give light by night; the many fold cattle and beast, and fowls innumerable; also the waters are full of fish, great and small. O Lord, how manifold are thy mercies, and thy handiwork. It is God that showeth mercy; because he is rich in mercy, full of compassion. So let us strive to obtain mercy and grace of the Lord Jesus Christ before it is eternally too late.

Obedience is the leading thought of our duty to God, that rings so clear that it is very unmistakable. All the blessings of God, our heavenly Father are based and founded upon obedience. When Moses read in the book of the covenant the ordinance of the people, and they said: All the Lord hath said will we do, and be obedient. Then Moses sealed the covenant by the sprinkling of the blood on the people, and said, behold the blood of the covenant, which the Lord hath made with you this day concerning all these words. A wise reproval upon an obedient ear is like an ornament of fine gold, or as earrings of gold. When this obedient ear hears words fitly spoken it is also like apples of gold in pictures of silver. What fine illustrations of obedience. We owe every day, hour and moment of our time to God in obedience. If ye be willing and obedient ye shall eat of the good of the land; but if ye rebel and refuse ye shall be devoured with the sword; for the mouth of the Lord hath spoken it. God requires us to be obedient to the law in all things, for this is the fulfilling of the law. God requires the servants of men to be obedient to their masters in all service, and thus they are highly commended. The highest and most supreme evidence of the indispensable duty of obedience to God is shown by his Son, Jesus Christ. He being found in the fashion of a man he humbled himself and became obedient unto death, even the death of the cross. Our obedience then should become like that of little children: when bid obey cheerfully and willingly and gladly, when we are commanded. God required obedience of all the people under him as one voice through his chosen leader. Without obedience we cannot be saved; for he says, repent and believe, and thou shalt be saved. So you see that the first start to salvation depends entirely upon obeying the command of God. Behold, I set you this day a blessing and a curse. A blessing, if you obey the commandments of the Lord your God, which I command you this day. And a curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day to go after other Gods, which ye have not known. Our blessings depend entirely upon obedience. If there is any man or human being who does not appreciate a good favor or kindness, or a great gift conferred upon his person; then much more on his soul and spirit, especially in the saving of it. Now to obtain this great salvation that is obtained through the death and suffering of our Lord Jesus Christ, we only have to obey, and we have salvation as the result. And Samuel said: Hath the Lord as great delight in

burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. This is certainly one of the plainest cases of God's dealing with man for disobeying his word, that is set forth by him in all his word. King Saul first said that he had obeyed the word of the Lord. I have performed the commandment of the Lord. But when Samuel told him of the bleating of the sheep in mine ears, and the lowing of the oxen which I hear. Then afterwards he repented and begged pardon. But God would not hear him, but rejected him because he had disobeyed God's word; and that obedience is more and The King and the people better than all sacrifice. seemed to lust after the finest sheep and the cows, desiring them rather than obey the Word of God; and received for themselves a curse rather than a blessing. O Lord, our Lord, how excellent is thy name in all the earth. Then on the other hand we are made to exclaim how terrible is the anger of the Lord for disobedience. Then one of the greatest things that a man can do in the sight of God is to purify the soul in obeying the truth through the spirit unto unfeigned love of the brethren; and see that ye love one another with a pure heart, fervently; showing that ye have obeyed God by being born again. Not of corruptible, but by the Word of God, which liveth and abideth forever. The people of our land and great nations are surely departing very fast from the true trusting faith of our Lord Jesus Christ, at this fast day of living. But God is

still showing and extending his mercies toward us in his long suffering in sparing our very unprofitable lives, by not bringing upon us his judgments, through his wrathful anger that he has against the wicked and disobedient. For as by one man's disobedience many were made sinners, so by the obedience of one many shall be made righteous. our obedience is strictly required through the obedience of one, even God's Son. By the scriptures of the prophets it is made manifest, and shows plainly that the obedience of repentance and faith through the commandments of God, made known unto us by the holy prophets, that we are to be made perfect, and established according to the gospel, is the word of our Lord and Saviour, Jesus Christ. According to the ministry of the revelation, revealed unto us, which was kept secret from the foundation of the world, or since the world began and made known to all nations. And in speaking about our perfect high priest, the Son of the most high and eternal God; who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared. And if Jesus, the only begotten Son, cried and wept, and shed tears and feared, when he was innocent and had done no sin, I tell you we had better look out for fear of the wrath of the Lord. Though he were a Son he learned obedience by the things that he suffered, and by his perfection he became the author of eternal salvation unto all them that obey him. So you see that God requires of us, back of all, obedience. First and last and all the time; how dreadful and great a God we have to deal with, and what fear and obedience

we should render. Now we beseech you, brethren, avoid all such as cause divisions contrary to the doctrine of the Holy Word of God, handed down by the holy prophets, and fulfilled by the Lord Jesus Christ, which we have learned. For all such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of many who are simple. For our obedience should be made free, and spread abroad before all men. And how wise we ought to be in the fear of the Lord. Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And be ready always to revenge all disobedience when your obedience is fulfilled. Now we exact all according to the foreknowledge of God the Father through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ. Grace and peace be unto you, and may it remain and be multiplied.

# CHAPTER XVIII.

## THE SPIRITS.

When we make a survey of the spirits and our association with them, we become almost bewildered, especially if we let our minds become disarranged by classifying the revealed spirits or fail to distinguish between the revealed spirits of God and their conformity. His work and the importance of the spirits of God and their offices are distinctly indicated by the number of times they are mentioned in the Holy Word of God. The Holy Spirit being referred to more than one hundred and fifty times alone. His work and the importance of the same is indispensable. God himself works in man through his Holy Spirit. He says: Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in to him and will sup with him and he with me. He speaks to us through our conscience in such gentle, loving tones that we ought to be watching so as to get every impression made, so we can be directed and led in the way of all truth, for there is no other way of knowing God's word or his will, only to be led by his Holy Spirit. To show the importance of giving heed to the spirit's knocking or impressions; God says, my spirit shall not always strive with man, for that he also is flesh; but will cut him off and appoint him his portion with the hypocrite and the unbeliever. There shall be wailing and gnashing of teeth. This is the second death. And when God said that his spirit should not always strive with man it was in consideration of the wickedness of the people before the flood,

referring directly to their destruction, and also to the shortening of the lives of the human family. This statement showing conclusively that God's spirit had been striving with man down to this time always; but he promised that his days should be one hundred and twenty years, signifying that if we disregard the reproofs and the wooings of his Holy Spirit that he will cease to come to us any more, which will seal or fix our eternal destiny by destruction; though we might live many years after the departure of his spirit, as in the case of Pharaoh or King Saul. But if ye be led by the spirit ye are not under the law; to be condemned by the law but under grace. Not of the flesh for the flesh and spirit are contrary one to the other and work in opposition. The fruit of the spirit is love, joy, long-suffering, gentleness, goodness; all these come from the Lord, and faith, meekness, temperance; against such there is no law. And we know by these graces, if we possess such, that we are justified by the spirit and there is no condemnation. Yet we do not know or understand the long-suffering of our God, or his forbearance towards us, though we are disobedient. For God waited in the days of Noah while the ark was building, wherein few, that is eight souls, were saved by water. We see by this act of God how patient he is in spirit; then there is no wonder about the transformation of our lives when we receive the Holy Spirit of the Lord Jesus Christ and of the Father. In comparing things literal with things spiritual we see the cleanliness in the above graces that I have quoted as the fruits of the spirit, such as love, joy, etc. Then on the other hand I see the horribleness of the filthy side of the flesh of the human being. The works of the flesh, without the spirit, are manifest, and practiced, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like; of which, no such things can enter the kingdom of heaven or the courts of God. For no such abominable things as above mentioned can be tolerated by good people, much more by the angels or our great Creator and Maker. God in creating us so constituted us with will-power that we can accept his Holy Spirit or we can reject it. Thus Moses was commanded saying: Take ye, from among you an offering unto the Lord, whoever is of a willing heart, let him bring it, an offering of the Lord; gold and silver and brass and blue and purple and scarlet and fine linen, and goats' hair and rams' skins dyed red, and badgers' skins, and shittim wood, and oil for the light, and spices for the anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod and for the breastplate. All these above named articles were to be given to the Lord with willing heart. And then every wise hearted and willing man was commanded to build the ark of the Lord, and the tabernacle for the worship of the children of Israel, while they journeyed in the wilderness. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service and for the holy garments. Then our sufficiency is of God, his spirit working in us both to will and to do of his good pleasure. Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Now if we would just let God's Holy Spirit work in us to lead us to do his will, what wonders he could perform in this world, especially in saving lost souls from everlasting punishment. He made man to glorify his great name, but if we do not let him work in us to do his will, then there is no glory in us, but shame and confusion of faces, and everlasting death and punishment. In former days God revealed himself unto us through holy men, and in later days through his Son. And if we will read his word, and let the Holy Spirit lead us we can understand all that God says to us. Then we find in studying the Word of God that he has revealed unto us the three spirits in the Godhead; also seven other spirits of God; which are in all, ten. The three being one and yet they are distinct persons, the Father, the Son, the Holy Ghost. The office of the Father being the husbandman; he taketh away the barren branches that yield no fruit and destroys them; and every branch that beareth fruit he purgeth it that it may bring forth more fruit. It is as necessary for us to be chastised by the father of us all; as it is for the husbandman of the literal grape vineyard to work and prune the vines of his garden, for without such attention we would soon have no fruit. And Jesus says: I am the vine, ye are the branches, and if we abide in Jesus then we can yield forth fruit of righteousness by good works of love and charity; the same kind that he produced in all of his teachings unto us. We obtain our soul life all from him by being grafted into the vine by the new birth, then we are nourished and fed by the living fountain, or source of all life, which is his work, and to intercede for us. Holy Spirit will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will show you things to come. He shall gorify me for he shall receive of mine, and shall show it unto you. Then it becomes very evident that the Holy Spirit applies the blood of the Lamb in the washing of the regeneration and the cleansing of our sins away, and leads and teaches us in the truth. Now we come to the seven spirits of God which is referred to so often, and we seemingly get such a faint idea of them, though they ring very clear through all the teachings of the Bible; and there is no better reason, nor any more divine one than to say that the Bible is measured by threes, sevens and tens, than because there are three spirits in the Godhead, and that there are seven spirits of God, the three spirits and seven spirits making ten revealed spirits of God in the world. This doing away with the petty idea of the Bible being measured by seven because seven being a complete number, which is no more a complete number than any other number if the articles are complete. The seven spirits of God are the eyes of the Lamb; running to and fro through the whole world, beholding the good and the evil. This seems to be the office of these seven spirits of God. Then these seven spirits had an important part in all creation, and we get the names of these spirits from the work that was done each day of the crea-

tion. So the name of the first spirit is the spirit of creation; the second spirit of separation; the third spirit of production; the fourth the spirit of distinction of time; the fifth is the spirit of life; the sixth is the spirit of dominion; the seventh is the spirit of rest and sanctification. They all had a part in all creation, and each an individual part as you will see by the designation of their names. Then we are made in the image and likeness of God more after the seven spirits than any other. First, we are like God in creation, or rather we have the spirit of creation, and we are creating good or evil all the time of our lives. We create our own character, either good or bad, for ourselves, and we only are responsible for it. And this character created and made of good deeds to stand in joy before the throne of God, continually developing what we have practiced during our lives. To increase in joy and glory more and more, and still more and more through eternity. Or on the other hand for evil into hell to develop past crime committed in torment eternal. To suffer worse and worse through eternity, worse and worse. we possess the spirit of separation; we separate everything that we have in this life; we separate the good from the bad, the sound from the unsound, the chaff from the grain, in fact we hardly do any kind of work but it is a kind of separation. Then there has been millions and billions of dollars spent making and sending out machinery for the purpose expressly of separating what we produce and have to do with. Then we are like God in production; we produce everything that we live upon in some manner or other. We toil in the cultivation of the soil for our living, or by trade or by traffic, or by profession of some kind, and without some production of some kind no individual could exist long. Then we exist to a great extent on the production of other individuals beside our own produce, and on the produce of other nations, by transportation. So we become a part of everybody's interest to produce, and moreover it is a part of our nature, and the more we are enlightened the more productive we are, and the more need we have for our produce. And we are possessed with much of the spirit of the distinction of time. God made the greater light to rule the day, and the lesser light to give light by night, and for signs and for seasons, and for days and months and for years. Then we divide our time by the signs that can be discerned, by these lights which rule over the day and the night, and by the ingenuity of the human family we invent the timepiece, by which we divide time so accurately that we can locate a time and place whereby two persons or more may meet at the same time for any purpose desired. And without timepieces we could not congregate with any degree of certainty. Then we are very much like God in life; when he made and created us he made us to live forever and never to die; this is very much evidenced by the first command that he gave our first parents, that if they ate of the tree of good and evil they should certainly die; this command infers that they would not have died if they had not disobeyed; and furthermore the command would have been no restraint to them if they had been subject to death. And as further evidence that they were not subject to death, when God drove them out of the garden he in his great wisdom placed cherubims and a

flaming sword, which turned every way, to keep the way of the tree of life; lest the man put forth his hand and take also of the tree of life and eat and live forever. His foreseeing the awful condition of the human existence, if there had been such a thing. So this is positive evidence of our living forever from the beginning. Then again God says by one man's transgression death passed upon all. But as it is, and that we are like God in life, we are responsible for our own lives, and to a great extent for our neighbor's life also. Then Jesus came into this world that we might have life, and have life more abundantly. And God gave also life to the beast of the earth and to the fowl of the heaven and to the fish of the sea. Then we are like God in the spirit of dominion; and he gave us dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. We all want to rule over some of the things of earth, and we make great strides for rule power, and abuse ourselves and those things which we are entrusted with by the hand of the giver of all good things. Even little children show the spirit of dominion in great proportions, enforcing their rights by might and strength. Then we are like him in rest and sanctification; a great deal more in rest. We like rest and it is indispensable; we cannot live without rest; and a great deal of it. We have to rest from our toil and labor; then we have to rest and take sleep on account of our physical nature, brought on us more by transgression than by any creative means or power, or any other law. We lack very much in sanctification. In the first place we are foreign from the idea of being

good; we are so inclined to go wrong that nothing but death seems to arouse us from the state of lethargy or dying state of sin and transgression that we are so accustomed to; not knowing or realizing that joy and happiness is in living a life of fear and obedience to God. We are so ignorant as to God's word that we fail to catch any light or glory in his teachings, all because we do not read his word. But when we turn and look at the spirits on the opposite side, we wonder. Think of only ten revealed spirits of God in the world. And through his word there are what may be termed swarms of devil's spirits, for instance, seven devils cast out of Mary Magdalene, and again the man in the tombs, who was full of devils insomuch that they were named legion, which number varies from eight to ten thousand, these being cast out of one man. Now count on an average between the two persons here healed, and then look around and see the number of people living in sin, and apply the result of the average, and there will be over four thousand to each, taking the lowest number stated; now multiply and you can see. They are as the sands of the sea for multitude. And these spirits seem to be just as persistent as they are numerous. tering into every soul possible by any kind of deception; the Devil fought in heaven and his angels; and Michael and his angels fought and prevailed, and they overcame him by the blood of the Lamb; and the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world; he was cast out unto the earth and his angels were cast out with him. By their testimony they overcame through the blood of the Lamb. The Devil that fought to take the kingdom

of heaven was overpowered by Michael and his angels and cast out, and their place was not found in heaven any more. So he did not obtain any kingdom in heaven, neither will he succeed in getting a kingdom here, though he fight wrathfully and with subtilty. So you see that the Devil has no kingdom, never did have, and never will have. Thus the Devil and his spirits are at war with the remnant of the seed of the woman, which keep the commandments of God, and have the testimony of Jesus Christ. I do not see any reason why any intelligent person cannot understand any part or all of God's revealed word, if they would seek in the right way, the way that God has laid down in his Word. He gave his word to good men of like passion as we; and if we will ask and cry to him mightily he says he will give wisdom and upbraid not. So why not ask and be wise? Now don't understand that we are talking about the mysteries of the kingdom of heaven, for we will not know them, but the plain statement of God's word. We can know that, if we will seek. For he says: Seek and ye shall find.

## CHAPTER XIX.

GOD'S KINGDOM HERE UPON EARTH.

God the Father who created the heaven, and the heaven of the heavens, and earth and all that in them is; and of the angels he saith; who maketh his angels spirits and his ministers a flame of fire. Bless the Lord, O my soul! O Lord, my God, thou art very great; thou art clothed with honor and majesty; who does wonderful and great things. (And who is able to accomplish wonderful things through thy people if they will obey thy voice and hearken to thy word. God commanded Abraham to go into a place which he should after receive for an inheritance, and he obeyed, and by the obedience of Abraham God raised up a great nation of people, among which were many just and holy men, that God made himself known unto his people which were called prophets; God talking through them and making himself known.) The greatest of all his creation is man; and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and he became a living soul. God made man in his own glory, and for the sole purpose of glorifying his name. He also gave him dominion over all the earth, to subdue it. He gave unto man the sovereign and supreme right and authority to govern and control the earth and every living creature. The command of God unto man was unlimited, it extended over the whole earth and all production. God was very scientific in all his creation. He created and made the earth, and doubtless it was covered with water; and God spake and there was light, and God di-

vided the light from darkness, and he called the light day and he called the darkness night. Now the next thing was to separate the waters from the waters, and God made a firmament and divided the waters which were under the firmament from the waters which were above the firmament, and it was so; and God called the firmament heaven. Then the dry land appeared when the waters were gathered together, and God called the dry land earth, and the gathered waters, seas. Now he causes the earth to produce food and fruit. Then God makes the sun, moon and stars, and set them in the firmament of the heaven for a perpetual light to rule over the day and over the night, and to divide the light from the darkness. These above named things were made and created during the four first days, all in their order; first, the creation of matter, second, the separation of things; third, the production of food, grass and fruit, both after his kind, whose seed is in itself upon the earth; fourth, lights to rule day and night. And after all this earth and heaven were complete and finished, and all in motion and at work in proper scientific form, by the wonderful wisdom and knowledge of God, and all the distinct elements established, of light and darkness, water and earth, and all that pertains to these creative bodies, and causing these bodies to produce everything that was necessary and essential to life; he then began to make the living creatures to fill the waters and the air, each one after his kind and species, both of the air and of the waters; and blessed them saying: be fruitful and multiply and fill the waters in the seas and let fowls multiply on the earth. And in the evening part of the day God made the lowest

of the living creatures, after his kind, and cattle after his kind, and everything that creepeth upon the earth after his kind; and he saw that it was good and spoke of all that he had made as being good. And God saw everything that he had made and behold it was very good. We find that God in creating made advancement in greater and greater things until he came to man, which is much the greatest thing of all, so much so that he is given entire dominion over everything. And as the seed of every kind of herb, grass and fruit were in the earth and had not grown because the Lord had not as yet caused it to rain upon the earth; but there went up a mist from the earth and watered the whole face of the ground and caused the grass to grow for the cattle and herb for the service of man, that food might be brought forth out of the earth by him; and oil to make his face to shine, and bread to strengthen man's heart. And there was not a man to till the ground. This is the first intimation in God's word that man would fall, as it refers to tilling of the soil, this toil not being necessary under previous conditions prior to the fall. For in the first place God planted a garden eastward in Eden, and there he put the man he had formed; and the Lord God made grow out of the ground every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowldge of good and evil. When we think of the grandeur of God and of his glorious work we are lost in all our imagination of the loveliness of that garden; language is inadequate to express the beautiful situation. Or minds are too human and short of comprehension to grasp the glorious idea of a God planted and a God grown, and a God arranged, and a God assortment of every kind of tree to look upon, and the magnified delicious fruits that the great loving God can produce. Then the tree of life in the midst of the garden, the most conspicuous of them all, and king of all the trees, to impart life, with its precious, weeping boughs, loaded with the most delicous fruit, affording most exquisite pleasure and greatest gratification of mind and heart in giving life to the soul. And to make this garden more desirable and attractive he made a river that became four heads; the source which watered the garden so the fertility was increased, so the production was great and glorious, very gratifying and pleasing, and richly decorated with all sorts of pleasurable things to make one happy. So the Lord God took the man and put him into the garden of Eden to dress it and to keep it, and at the same time gave him access to all that was in that most sublime, perfect paradise, full of all manner of fruits and of fine gold, and bdellium and the onyx stone. This was certainly a gorgeously arranged place for the glory and happiness and felicity of the human family to live without toil or pain, without fear of any evil whatever, or death. But alas the man disobeyed and ate of the tree of knowledge of good and evil. Then God condemned him and drove the man out of the Garden of Paradise to till the earth and to eat bread by the sweat of his face; until thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust thou shalt return. And for disobeying and eating the fruit God cursed the ground for Adam's sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring

forth to thee. And from this time forward, sorrow, pain, toil, crying and death have been the fate of the human family. This curse covering everything in creation, the earth and every living thing. Now God through the obedience of man begins the great work of redemption. But as time advanced and the sons of God multiplied on the face of the earth, the sons of God saw that the daughters of men were fair, and they took wives of all which they chose, and they bore children unto them, and the same became mighty men, which were of old men of renown. There were giants on the earth in those days; and the Lord said, my spirit shall not always strive with man, for every imagination of the thought of his heart was only evil continually. And God saw that the wickedness of man was great in the earth, and the Lord repented that he had made man on earth and grieved him at his heart. Just see what a man will do, that after God made him and put him in such a glorious place as the garden of Eden, he disobeyed and went into so much sin and wickedness that it repented God the Father and grieved him at his heart. And the Lord said I will destroy man whom I have created from the face of the earth, both man and beast and the creeping things, and the fowls of the air, for it repenteth me that I have made them. God in making and creating things began at the least and came up, but when he talks of disobeying he mentions the greatest one of his creatures, the man, the only one that has sinned, and guilty of disobedience, and came down in like manner, step by step in naming each species from man down to the fowl of the air. But Noah found grace in the eyes of the Lord. Noah

was a just man and perfect in his generation, and Noah walked with God. And God commanded Noah, and he believed, and built an ark of gopher wood, and pitched it without and within so that it would not leak. So Noah obeyed and built the ark according to all that God said, so did he, and God brought in the waters of the flood upon them, and destroyed them all, though he suffered long with them while the ark was in building; for about the space of one hundred years. And he commanded Noah and his wife and his sons and their wives to go into the ark that he had built, and they obeyed and went in, and took into the ark two and two of all beasts and all cattle and all the fowls of the air, every bird of every sort, and of every creeping thing that creepeth on the whole face of the earth; of all the flesh wherein is the breath of life. And they went in, male and female, of all flesh, as God commanded him. And the Lord shut him in and the fountains of the great deep were broken up and the windows of heaven were open. Now as all these people that God had made and created that had brought our great Creator and Maker to grief, and had grieved him at his heart, began to feel the wrathful anger of a sin avenging God poured out upon them in the pouring down of such great torrents of water that they could not move even out of their places, and had not time to cry for mercy, and if they had time to call for mercy they could not be heard for it was too late, too late. And every living thing that creepeth upon the earth was drowned in like manner as was man. Now God was pouring out his fierce anger without mercy on these people for the piercing grief they had caused his great heart to feel by their wickedness through

disobedience. And the rain was upon the earth forty days and forty nights. And after one hundred and fifty days the Lord caused a wind to pass over the earth, and the waters assuaged, and God spake unto Noah saying: Go forth out of the ark, thou and thy wife, and thy sons and thy sons' wives with thee; and bring forth with thee every living thing that is with thee, of all the flesh that is upon the earth, and of every creeping thing that they may breed abundantly in the earth and be fruitful and multiply upon the earth. And Noah obeyed and he built an altar unto the Lord and offered sacrifice of burnt offering on the altar. And God was pleased with him and God blessed Noah and his sons and said unto them: be fruitful and multiply and replenish the earth. And God delivered every living thing that there was unto Noah, and all creation. And God said that he would require man's life at the hand of every man's hand. And God established his covenant with Noah and his sons and with their seed after them and all living creatures with them; that all flesh should not be cut off any more by the waters of a flood, and he set his bow in the cloud for a sign or a token, that he will remember his everlasting covenant; that he will not destroy the earth and all flesh any more by water. Now as the people multiplied and began to spread over all the earth God appeared unto Abraham and said: Get thee out of thy country and from thy kindred and from thy father's house unto a land I will show thee. And I will make a great nation of thee, and I will bless thee and make thy name great and thou shalt be a blessing. And I will bless them that will bless thee, and curse them that curseth thee, and in thee shall all the families of the earth be blessed. So Abraham, in obedience to God's command, took his wife, Sarah, and Lot, his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran, and they wenth forth to go into the land of Canaan, and into the land of Canaan they came; and as Abraham traveled from place to place he would erect an altar unto God and sacrifice unto God. And the Word of the Lord came unto Abraham in a vision saying, fear not, Abraham, I am thy shield and thy exceeding great reward. And Abraham having as yet no heir believed, and he brought him forth abroad, and said, look now towards heaven, and tell the stars if thou be able to number them; and he said unto him, so shall thy seed be, and Abraham believed God, and he counted it unto him for righteousness. And as Abraham trusted and believed the Lord, he began to reveal unto man that he would set up a kingdom, and the establishment of it here on earth. And when Abraham was ninety and nine years old the Lord appeared unto him and said unto him: I am the Almighty God, walk before me and be thou perfect, and God talked with him after he had fallen upon his face, saying: behold, my covenant is with thee, thou shalt be a father of many nations. name shall not any more be called Abram, but thy name shall be Abraham, and thou shalt be exceeding fruitful, and kings shall come out of thee. In God's promise that kings should come out of Abraham's loins signified that a son should be born unto him, pointing also to the Son of God and man; at the same time his seeing his day, as the Saviour said, when he referred to Abraham desir-

ing to see his day, and he saw it. Wherefore the Lord established his covenant with Abraham and his seed after him that they should keep forever by the sign of circumcision in the flesh. And any of God's house refusing to accept, or keep the covenant of circumcision of the flesh he was to be cut off from his people. And Abraham's wife was not to be called Sarai any more, but Sarah thou shalt call her, and I will bless her and give thee a son also of her. Yea, I will bless her and she shall be a mother of nations and kings of people shall be of her. And Abraham hearkened unto God and did all that he told him, and after this Abraham fed three angels that appeared unto him at the tent door, and gave them water to wash their feet while they rested under the tree, for it was in the heat of the day. And the angels comforted their hearts when Abraham took butter and milk, and of the tender calf which he had dressed, and set it before them, and he stood by them under the tree and they did eat, after that they passed on; for this cause have ye come and they said, to do as thou hast said. And these men passed on and went down and destroyed the city of Sodom and all that country. But God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt; and about this time God began to perform judgments and wonders through Abraham and his seed. He reproved kings and destroyed nations; he raised up mighty men to be judges over his people, to teach and to lead them. And told them at various times and in different places and through different men, even Moses, and Joshua and King David, and all the prophets and righteous men of his mighty arm

and his wonderful works that he has performed in past time, through holy men whom he called and said, if you will obey me and keep my Word I will come and dwell with you, and be your God and ye shall be my people. The divine sentiment of this promise is that, if God's chosen people would obey his word in keeping his laws and his statutes that he would have established his kingdom here upon the earth, without his only begotten Son having to come into this world, and suffered and died the shameful, disgraceful and ignominous death of the cross; by such people as were willing to dip their hands in the blood of their Master and cause his departure to look most frightfully and most disgraceful of all criminalities. And I will just say right here that those people that committed that atrocious deed, in putting the blessed Master to death, did not do any worse than many people of this present day are doing, and I don't have to resort to the lowest hovels and slums of debauchery to find the criminals against the Ruler of all things, either; for they can be found in high places, even at the head of all the people. As God's people refused to obey his laws and his statutes, and rebel more and more, following other gods of the heathen, he afflicted them with the sword and with sickness, very sore, and scattered them into strange lands, but when they repented and cried unto God, he heard them and delivered them out of their trouble. He sent the prophets unto them time and again, who persuaded them to turn unto the Lord and obey him, that he might turn unto them and bless them with a blessing that they would not be able to contain, but they transgressed more and more, so nations rose up against them and de-

stroyed their cities and their lands, and carried them into strange lands to be servants and to be oppressed, and to be a hissing and an astonishment to all people and nations of the heathen. But God remembered his covenant with Abraham, Isaac and Jacob and David, and saved a remnant of his people; and at his appointed time he sent his two witnesses to testify to his great name above all that he had done before. John, that mighty voice, crying in the wilderness, repent for the kingdom of heaven is at hand. Bring forth fruit meet for repentance for the ax is laid at the root of the tree; therefore every tree that bringeth not forth good fruit is hewn down and cast into the fire. Prepare yourselves for the incoming of the Holy One of God, that was pointed out with exact precision by all the holy prophets that came before. Then Jerusalem and all the country went out to John to be baptized in the river Jordan; and Jesus came to John also to be baptized, but John forbade him and said: I have need to be baptized of thee and comest thou to me. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized went up straightway out of the water, and lo, the heavens were open unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Then Jesus after he was baptized was led up of the spirit into the wilderness to be tempted of the Devil. And after he had passed through these temptations he returned and dwelt in Capernaum, which is upon the seacoast, in the border of Zebulon and Naph-

tali. That it might be fulfilled which was spoken by Esaias the prophet saying: the land of Zebulon and the land of Naphtali, by the way of the sea beyond Jordan, Galilee of the Gentiles. The people which sat in darkness saw great light, and to them that sat in the region and shadow of death, light is sprung up. From that time Jesus began to preach and say: Repent, for the kingdom of heaven is at hand; continuing his travel by the sea of Galilee preaching and calling men of his choice to follow him, to become his disciples. And as they obediently followed him at his call and ever were with him in all his travel during his three years of constant labor of righteousness. Opening the eyes of the blind, making the lame to walk, cleansing the lepers of their filthy plague, unstopping the ears of the deaf, and opening up the imperviousness of the ear that renders a man incapable of the joy of sound. Raising the dead and restoring them to their people; and preaching the gospel to the poor. And giving life and life more abundantly, and joy of heart and soul unspeakable and full of glory; healing the wounds and bruises of the broken-hearted, and anointing with the oil of gladness; making the crooked way straight and the rough way smooth, and to bring the mountains down low and raise the valleys up. And teaching the multitudes by parables and rebuking devils and casting them out, setting aside the doctrine of men and establishing the truth that shall stand forever, by fulfilling all that was spoken by the mouth of the holy prophets concerning himself. Destroying the works of the Devil and establishing God's kingdom upon earth, that his will be done upon earth as in heaven. Showing people that the law of God hangs upon the great principle of doing unto others as we would have others do to us. During those three years of his active, personal and humane life he spent a great deal of his life in prayer; many times the entire night talking with the Father, doubtless for the Father's direction and approval, for he repeatedly stated that I and the Father are one. And as his life work began to come to a close, after living such a pure and spotless holy life, there cannot be the least intimation, or shadow of reflection cast over him; he revealed to his disciples about his second coming, and gave the signs of his approach, so we might know when the time is drawing nigh, and gave them a chance to watch and be ready for he would come at a day, and an hour when you are not looking, or as a thief in the night. Then previous to his betrayal, he retired into the garden of Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. Then saith he unto them, My soul is exceeding sorrowful, even unto death. Tarry ye here and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O, my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. On this ordeal or severe trial approaching, this prayer shows to our minds the conclusive idea of the suffering of the human body of the divine man. And when he returned to his disciples, and found them asleep, and saith unto Peter, What, could ye not watch with me one hour? Thus, showing in his disciples the weakness of poor sinful man. Then he went away and prayed the second time, and came and found them asleep again, and went the third time and praying

saying the same words. And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. Showing to the full extent the idea of the kingdom of heaven suffering violence, so far as the human side is concerned, and the violent take it by force. And an angel appeared unto him from heaven strengthening him. These supplications were it appears preparatory for the betrayal and trial of the Son of God. Jesus said unto them: are ye come out as against a thief with swords and staves? When I was daily with you in the temple ye stretched forth no hand against me, but this is your hour and the hour of darkness. Jesus saith, thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? If we are to judge by the sentiment of this last prayer of Jesus that this was the most trying temptation of the whole life of the Son of God we certainly are wrong. But he said not my will but thine be done. Some great theologians say, and believe, that Jesus Christ's sufferings were more intense in the garden of Gethsemane than they were when nailed on the cross, or at any time. But, I differ very much as to that idea with them. So we will follow him from here through to the end. I know that the agonies of any human being were very intense, to cause suffering to such an extent as to produce sweat like great drops of blood. But when he turned from this garden of such supplications, only to meet the betrayer, of whom he said, if it had been an enemy that he could have borne it, but it was a friend. We went into the house of

God together and took sweet counsel by the way; it was a man, mine equal. And the whole band laid hands on Jesus and led him away to Caiaphas the high priest, where the scribes and the elders were assembled. And this being the first time that the people ever laid hands on Jesus, how humiliating and depressing. When you see a man arrested for a crime he seems very much humbled; and Jesus being arrested and innocent, also the Creator and Maker of us all; how awful! And during this time the disciples all forsook him and denied him. Then the great council of the Jews which consisted of about seventy-one, or two, members were seated to try the Maker of us all. Think of a court of human beings sitting on the judgment seat to try the God man, the maker of everything, and the life and preserver of us and all things. Now the chief priests and elders and all the council sought false witness against Jesus, to put him to death. But found none. They could not find any evidence to condemn the blessed Master; but at the last came two false witnesses and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. Then the high priest put Jesus on his oath saying: I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, thou hast said; nevertheless, I say unto you, hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest charged Jesus with blaspheming; and rent his clothes, signifying his abhorrence of the statement, and said what further need have we of witnesses? Behold, now ye have heard his blasphemy. Then he appealed to the court and asked,

what think ye? They answered him and said, he is worthy of death. In all the evidence the sanhedrim found no evidence, but condemned him on his own statement, it being his acknowledgment of his sonship and of his second coming. Then, after they had pronounced the sentence of death they spit in his face, one of the most insulting things imaginable; the people of this day and time would fight you if you spit on their dog; and just think for a moment of any people, or set court, trying a criminal and him guilty, and after he being convicted and sentence pronounced, then to spit in his face, though he be the most degraded man, or even a negro. It would be so insulting and so heathenish that all decency would rise up to oppose any such gross abuse or contempt. Then compare such insolence committeed by the professed people of God, toward a man that never did any wrong but did good and kindness, even to those that were laying hands on him. They also buffeted him and others smote him with the palms of their hands, striking with blows by the fist on the face, ear or head, others smiting him on the mouth and face and beating him saying unto him: prophesy unto us, thou Christ, who is he that smote thee? After Caiaphas had done all this shame to the blessed Master, and the night passed, and when the morning came, all the chief priests, and elders of the people took counsel against Jesus, to put him to death; and they bound him like a criminal, made him fast by chains or fetters, following the traitor's precepts when he said, hold him fast for it is he, when he gave the sign. And after they bound him they led him away and delivered him to Pontius Pilate the governor. Then Jesus stood before the governor, and

was put through a rigid examination as to who he was, and when the chief priests and elders piled upon him all sorts of accusations he answered nothing. Then Pilate called his attention to all that was witnessed against him and he never answered the governor. Then the governor, according to the custom at the feast of the passover, offered the people the release of a prisoner, whom they would; Jesus, or one notable prisoner for sedition and murder, Barabbas, and the multitudes being persuaded by the priests and elders to ask for Barabbas and destroy Jesus. And the governor asked which of the twain will ye that I release unto you? And they said, Barabbas. Then inquired the governor, what shall I do with Jesus which is called Christ? They all with one accord say unto him: let him be crucified. Pilate the governor said: Why, what evil hath he done? He knowing that for envy Jesus was bound before him as a criminal, or one that had broken the laws of the land, or involved in some crime; and also knowing Barabbas was a murderer, and he was wanted to be released; and the governor willing to satisfy the multitude as they cried out the more, saying, let him be crucified. Then Pilate, when he saw that he could prevail nothing, but rather a tumult was made, something like what is termed unwritten law, being by force; he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then the people answered and said: let his blood be on us and on our children. These blood-thirsty suckers were willing to take the blood of the Lord God to their guilt and stain their children's hands and hearts forever. And there are legions of the people now at this day that are equally as blood guilty as they were, and are crying out; crucify him. If they do not use these words they use curse words of blasphemy and get drunk and tell lies, and do all kinds of murder to their fellow man and to themselves. Just a few days past a poor fool fastened his heels to a twohorse cart after he had hitched the horses and then laid on the whip making them run furiously, and beat his life out in short order. And are not people crucifying the Son of God and man when they are doing any crime, surely they are. Then Pilate released Barbaras unto them, and when he had scourged Jesus, he delivered him to be crucified. Just think of the governor of a country deciding the innocence of a man, then humiliating him by scourging him, and this he did after washing his hands in water as a token of innocency; what hypocrisy, and the worst is that it generally prevails; surely there shall be weeping and gnashing of teeth. Then the soldiers of the governor took Jesus into the common hall and the whole band of soldiers gathered unto him, and stripped him and put on him a scarlet robe, or rather dressed him in blood, and plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they mocked him by bowing the knee before him, saying: Hail, King of Jews! And they spit upon him and took the reed and smote him on the head as they did before Caiaphas, with the vilest insults that could be perpetrated by the most unprincipled soldiers ever permitted to live, were cast upon him, and all this done by his own subjects. And he the Maker and Creator subjected himself to such atrocious abuse and disgrace by this destitute, unre-

strained, profligate band of the governor's soldiers; such awful shame. And as I have said, we have plenty of so-called Christians living right here in this great America. Right now, for instance, just view the rioting and struggling and upheavals going on between the two aspiring candidates of the republican party for the office of chief magistrate of this so-called civilized nation. And further, threats and bloodshed in the conquest is inevitable. Then if the president and ex-president will make such wrangling and depart from all the principles of decency and all honor, how do we expect their subjects to live above such demoralizing examples set before us by the leaders? It is all bosh, it is only a figure of what is contained within; they must be full of dead men's bones, and there are dogs enough in existence to eradicate them. And after these soldiers in the presence of the governor and the priest and the elders of the people had mocked Jesus and satisfied their pernicious desires, they took the blood colored robe off from him and put his own raiment on him, and led him away to crucify him. And they laid his cross on him and led him away, and he shrank beneath it; and the soldiers made a man of Cyrene, Simon by name, bear his cross by compulsion. And when they came to a place called Golgotha, the same is a place of a skull, they gave him vinegar to drink mingled with gall; he tasted it but would not drink. After such vile treatment, not being satisfied they mixed gall with vinegar. This mixture represents the bitterest solution, full of poison extracted from the weed known as what we call hemlock, containing a very large amount of poison. I wonder if there are any people at this day giving

the Master gall to drink? Yes, just legions of them, just billions of them; take into consideration the heathen world, and all who don't believe in the civilized world, and count and see when you will end. And every man not living strictly a holy life is certainly giving him gall to drink of the most bitter that can be produced, by the sharp, cutting, serpentile tongues of the most sarcastic and subtle, and adderlike kind, which is the most viperish kind; the sort of tongue that sets the whole course of nature on fire, even the fire of hell, the most stinging sort. And God says of such tongue, that he will likewise destroy thee forever. He shall take thee away and pluck thee out of thy dwelling place and root thee out of the land of the living. Selah. This is the tongue that loves all devouring words. Yes, this is gall, most poison gall. Selah. Then they crucified him and parted his garments and casting lots for his seamless coat; and in so doing the prophecy was fulfilled. Now when they had accomplished their full purpose, to completion, in nailing him to the rugged cross with iron spikes, their style of criminal execution, most shameful. See how wonderful and extensive the mercies of God are, no human mind can conceive. Let us rejoice in our God of salvation. Let all the people praise our God. For he is so merciful, and good as to let us live. They all sit down and watch him there, and Pilate the governor, set up over his head his accusation written: This is Jesus the King of the Jews. They crucified two thieves also with him, one on either side, trying by example to put him on a level with all rogues and robbers. And now while they had him nailed to the cross, inflicting most intolerable pain and suffering, they

passed by wagging their heads, a ludicrous motion, showing the thread of their reviled language thrown at him while on the cross; and saying: Thou that destroyest the temple and buildest it in three days, save thyself, and if thou be the Son of God come down from the cross. They all said: he saved others; himself he cannot save. If he be the King of Israel let him come down from the cross and we will believe him. Still further with the most floutish words and contemptible actions that could be thought of, and perpetrated by any set of mockers, were thrown in his teeth; saying he trusted in God, let him deliver him now if he will have him, signifying that he was too mean for anything. Still continued saying he said, I am the Son of God. The thieves also cast these reproaches in his teeth. Then from the sixth hour to the ninth there was darkness over all the land, and about the ninth hour Jesus cried with a loud voice saying: Eli! Eli! lama sabachthani? Equal to saying: My God, my God, why hast thou forsaken me? And they that stood by said he calleth for Elias, and one of them ran immediately with a sponge of vinegar and gave him to drink; again handing it to him by extending it upon a reed; others said, let's see if Elias will come to save him, let us wait and see. And just about this time Jesus cried again with a loud voice, and yielded up the ghost. And they saw, and behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks were rent; and the graves were opened; and many bodies of the the saints which slept arose, and came out of the graves after his resurrection and went into the holy city, and many saw them. And many of his

disciples, both men and women stood afar off, and saw all these things. This quaking of the earth shows the sense of the statement of God's word in saying, he tread the winepress of the wrath of God alone, without the city; and blood gushed out even to the horse's bridle, for the space of one thousand six hundred furlongs. In all it looked a little like the judgment was going to take place; God was about to execute his wrath upon us. Now as we follow Jesus, step by step, from the garden of Gethsemane, we surely can see that his sufferings must have been immensely more than they were in the garden. For the angels ministered unto him when he prayed in the garden. It does seem that the suffering in the garden was most unbearable, and when we compare it with what he suffered afterward, it had just begun. No wonder Jesus prayed for this cup to pass away. But all his disciples and earthly friends forsook him during the trying hours after his betrayal, and during his tribunal ordeal, and until it was over, and he was nailed to the cross, and all heaven and even the Father forsook him, and he tread the winepress of the wrath of God alone. And after Jesus was dead, Joseph of Arimathea, who was his disciple, went to Pilate and begged the body of Jesus, and it being delivered to him he wrapped it in clean linen cloth and laid it in his own new tomb, which he had hewn out in a rock, and rolled a great stone to the door of the sepulchre and departed. And Mary Magdalene and the other Mary saw where he was laid. Then the chief priest and the Pharisees came together to Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Now these priests and

Pharisees came to Pilate, with deception in their mouths in calling him a deceiver, for only one day previous when the earth quaked they acknowledged him truly to be the Son of God. And said, command that a guard be placed around the sepulchre until the third day, lest his disciples come by night, and steal him away, and say unto the people, he is risen from the dead; and the last error be worst than the first. You see they admit that they had committed one error in destroying the Son of God, in that his death was positive evidence that he was God's Son; now if they were fooled again they would be at their wits' end. So the governor charged them and they went their way and made the sepulchre as sure as possible. So they went and made the sepulchre sure, setting a watch and sealing the stone. These indications of the power of the government were considered to be safe, as had been proven by kings on many occasions in the past, as were supposed to be on this occasion. But this was a time that man's signet could not stand, as robust as the chosen men of the guard were. The angel of the Lord descended from heaven, and came and rolled back the stone from the door of the sepulchre and sat upon it. His countenance was like lightning, and his raiment was white as snow. And when this God fearless band, and man defiant guard, that had been selected to defy their Maker and Creator, saw the angel they were so horrified for fear of the angel they did shake and became as dead men. And the angel turned to Mary Magdalene and to the other Mary, and said unto the women: fear not ye, for he is risen, as he said; come see the place where the Lord lay. I wish that everybody could observe the

difference in the appearance and the effect that the angel had upon the guard, and upon these two disciples of Christ and believers in Jesus. How gently he spoke to them and said: I know whom ye seek, come, see where the Lord lay; he is risen, go quickly, and tell his disciples that he is risen, as he told you; and as they departed quickly, from the sepulchre with fear and great joy; Jesus met them saying: All hail; and they came and held him by the feet, and worshiped him. Then he appeared unto the eleven, afterward he was seen of upward of five hundred. After he had shown himself for about forty days, and communed with his disciples; and talked with them about the things pertaining to the kingdom of God; and after he had led them out as far as Bethany, he lifted up his hands, and blessed them, and as they were looking upon him he was taken up, and a cloud received him out of their sight. And as his disciples looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which said: Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from vou into heaven, shall so come in like manner as ve have seen him go into heaven. For the Lord himself, shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall be forever with the Lord. Again he says, he shall send his angels with a great sound of the trumpet, and shall gather together his elect from the four winds, from one end of heaven to the other; and at the same time the an-

gels will separate the beast, and with him the false prophet which wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image, and all dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth, and maketh a lie; these both were cast alive into a lake of fire burning with brimstone, and as they look and see the fire and brimstone they begin to call upon rocks and mountains to fall on us to hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand? At the same time an angel came down from heaven, having the key of the bottomless pit and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, until the thousand years should be fulfilled: and after that he must be loosed a little season. And while the dead arise, and the living are separated, and the Devil is being chained and put into the bottomless pit, and shut up in the same, the earth is restored to its former state; the mountains were brought low, and the valleys were raised up; the thorn tree will be changed to a fir tree, the thistle to the myrtle bush, and the wolf, and the lamb shall feed together, and the lion shall eat straw like the bullock, and the leopard shall lie down with the kid; and the calf, the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and

the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. This new heaven and new earth then was shown to John, the revelator on this wise, he said: I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And an angel carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and I heard a great voice out of heaven saying: Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things have passed away. And he that sat upon the throne said: Behold, I make all things new. And he said unto me, write: for these words are true and faithful. And this wonderful, and great city of the New Jerusalem was built of jasper stone and was great and high, and was overlaid with pure gold like unto clear glass. This great city had foundations for the wall and they were garnished with all manner of precious stones. The first foundation was

jasper, the second, sapphire; the third, chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, amethyst. These twelve pillars indicated the twelve apostles of the Lamb, for their names are written thereon, showing that they were the beginning of the building of the New Jerusalem, the great city of God. And the city has twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; and in the high estimation or further honor of the twelve tribes of Israel these twelve gates were twelve pearls; every gate was of one pearl; on the east there were three gates; on the north three gates; on the south three gates; and on the west three gates. And to add glory and exquisite sensibility to this grand city the streets are pure gold as clear as transparent glass; and an angel measured the city with a golden reed, and also the gates and the walls thereof. And the city lieth four square, the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height are equal. And I, John, saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And all the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it; and there will be no night there, and the gates will be forever open, and all the honor

and glory of the nations shall be brought into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but such as make their calling and election sure by repentance and faith in the Lord Jesus Christ. When all those bloodwashed, and God-forgiven souls enter into this great gigantic city; angel like, God built, God erected, made, moulded, God finished and Lamb established city, by the blood of Jesus, where there is life and life evermore. That great City, the new Jerusalem, descending down from heaven to abide on earth for one thousand years. The inhabitants, who are the angels, or rather the saints of God, led and accompanied by the tabernacle of God and the Lamb. All who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Those saints who have entered in through these twelve golden pearly gates, which lead into that great city of God; full of joy and peace with which the magnanimous contents of this great city, so eloquent that to extract the most fluent words, uttered with most masterly and gracious smoothness of all language on earth, is too faint and inadequate to give the least shade or obscure idea of the human mind, about the eloquence or grandeur of this beautiful, rich, suitable, pleasing and most attractive Lamb-like city of God; wherein is all the glory of all the earth concentrated in one great body. Overlaid by the most fashionable customary gold, which the finest architectural hand and skill of the Almighty God could design, for the most elaborate beauty that could be pictured. And the great and high wall built of pure jasper stone, containing in size three billion

three hundred and seventy-five million cubic miles, for the worshipful joy of those saints, mentioned above, and for their protection the wall of this great city contains not less than nineteen thousand seven hundred cubic miles that surrounds the camp of those saved souls, in which doubtless Abraham, Isaac and Jacob are beyond all trouble. Then to add to the beauty and joy of God's great city you will find a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, with its clear, crystal, sparkling wave, rolling on and on forevermore. Then in the midst of the street of it, and on either side of the river was there the tree of life, which bore twelve manner of fruit, yielding sweet, fragrant, luscious fruits once every month of which we will eat and live forevermore. This tree with its tall and lowering limbs, bending, beneath the most delicious and life-giving fruits combined in one. Then look at its tall, lowering limbs extending toward the top of the great city of God, which is twelve thousand furlongs high; with its most exquisite and exact foliage which will be for the healing of the nations. Thus is this great God-made and God-inspired city of grandeur situated just over in the great beyond where there is all joy and no more parting. So let us all do our best in this life to enter in through the straight and narrow gate. Thus it would be during the one thousand years of peace here on earth. The most sublime feature about this great city is the all-prevailing rule of truth, righteousness, justice and equity. These attributes of God and all the saints are just rolling on and on throughout all eternity. The people of God wanted to be like all other people of all nations and desired a king, and under this king rule

of human kings; they built walled cities and King Solomon built a great temple, known as the temple of God, and see the typical idea, pointing to this great city built by the living God. This temple built by Solomon was for its greatness unsurpassed by anything ever established upon earth, and for the sole purpose for all God's people to concentrate and offer up sacrifice of worship and honor to God, according to his own command. Now in comparing this temple with the great city, New Jerusalem, we can instantly see the vast and excessive and wonderfully prosperous growth of the kingdom under the rule of King Emanuel, the living Son of God. And God said all things are possible with him, and said: is anything too hard for me? Now this shows the great strength of our God and the unbounded limits of his rule power, as well as his great creative power. Just think of the immense and capacious building that is represented in God's word for his people that are saved of the faithful, will occupy and serve our great Master.

I would like in this connection to refer to the careless and indifferent way that we use our day and opportunities of entering or enlisting, and marching to the greatest and most sublime victory that has ever been presented to any people that ever existed, since the fall of mankind. The people, the rank of young men enlist in an army of literal hardship, and spend their lives and achieve nothing except a little personal honor, and sometimes not that; moreover the whole human family are seeking some pursuit for wealth or honor of some kind, and lose sight of this great eternal honor and riches that surpass everything that can be compared with it. And this is so short and fades away, while the glorious kingdom is from everlast-

ing to everlasting, and shall never come to an end. See how the prophets desired to see our day and could not enjoy the privileges of this wonderful

king rule of Jesus Christ.

These figures show how the prophet Isaiah was informed when he said: Then thou shalt see and flow together, and thine heart shall fear and be enlarged because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee, and the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and the people shall flow unto it. These statements, with many others, show that the kingdom was looked to by the prophets and wise men as flourishing and being progressive in the days of the reign of King Jesus. All pointing to the establishment of God's kingdom here upon the earth to abide. And as all their prophecies were fulfilled in him as pointing to his first coming, we very assuredly look for all that was said of his second coming to be fulfilled; and Jesus freely spoke of his second coming, and John in the Revelation gives such clear statements concerning the great city being established here, and Christ and God reigning here one thousand years, and at the end of the thousand years the books shall be opened; and another book shall be opened, which is the book of life: and the dead shall be judged out of those things written in those books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged, every man according to his works. death and hell were cast into the lake of fire. This is the second death. And he placed his saints on

his right hand, and all those who fail to serve him on his left hand, and calling those on his right hand his sheep, and those on the left hand the goats. Then the great King shall say to those on his right hand: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. And the righteous are much surprised when he commends them in such gracious tones for their service unto him, and naming the manner in which it was done: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me. I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee; or thirsty and gave thee drink; or when saw we thee a stranger and took thee in; or naked and clothed thee; or when saw we thee sick, or in prison and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. We see that the whole commendation of the Great King and Judge entirely depends on how we treat the poor in spirit of this world. We must show our faith by our works. Then shall he say to them on his left hand: Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily, I say unto you, in asmuch as ye did it not unto one of the least of these, my brethren, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal. This is a full statement of the Lord Jesus Christ, showing the form or plan of the last great judgment, and the principle on which the decision would be based, that is truth.

## CHAPTER XX.

THE JUDGMENT—REFERENCE TO THE PROPHECIES.

This last and final judgment will without doubt take place here on the earth at the end of the thousand years. And the Devil was loosed about the time of the judgment, and gathered all his host together, Gog and Magog, to make battle with the saints whose number is as the sand of the sea. And they went upon the face of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and devoured them. King David speaks of the wind up of all time; God hating the wicked, and says there will be an horrible tempest. Dreadful, hideous! Just think of a tempest that God calls an horrible tempest. Once, in my life, I saw a cyclone pass through North Carolina, and it literally twisted and tore down all the timber, blew houses away, barns, towns, and literally wasted everything that was in the current. cyclone divided about the southwest part of the State, and made two trails, through this State; one passing through Moore County; the other through Randolph, parallel with each other, making and leaving trails of devastation, blowing away and killing several people, chickens, cattle, destroying mills, and bridges, in fact everything that happened to be in the midst of its current, starting at the Gulf of Mexico, and blew a channel in the earth for miles, some places fifteen feet deep, blowing the rocks, dirt, and everything completely away, that was in the current. Just think of God using the words an horrible tempest. This cyclone will hardly compare with it, and then think of great snares, holding us, and torrents of fire, and brimstone pouring down on the human soul; how, hardly, can we stand it. But we will be obliged to endure such awful punishment. Let us turn unto God, and flee his wrath to come. And upon the wicked he shall rain snares, and fire and brimstone, this shall be the portion of their cup. This surely will be intolerable. As to the statement, such thing has taken place in the past, even in the days of Sodom. God says, the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven. And this same judgment has been repeatedly told by many of the prophets, since it took place as a warning to us, or as a reminder, so that we may not forget that the end will surely come. And as Jesus was explaining to his disciples, his second coming, he said, as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of man be in his day. But first must be suffer many things, and be rejected of this generation. And as it was in the days of Noah, so shall it be also, in the days of the son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Thus Jesus warns us to be watching and repeats the destruction of Sodom and Gomorrah, and says they were not looking for anything like that, but they were all destroyed. And this is for our warning that we be not caught in a state of lethargy. There shall not one escape that great dreadful day of the coming of the Lord Jesus Christ. The great and the small, the rich and the poor alike, the proud and the humble, the strong and the weak, the enlightened and the heathen, the good and the bad, the saint and the sinner, shall stand before the great judgment, for to give an account of their stewardship, or faithfulness, in serving God, or for rejecting him, and not serving him. Mark the statement of Jesus, that the Son of God shall suffer many things, of this generation, and be rejected of them. The signs of his coming are indicated in this people, that are living at the present time. We are forgetting God, as ancient nations have done. That people are more, and more taking things into their own hands, and less trust in God, who made them, is evident, they are forming into organized bodies, and leaguing together in every imaginable and conceivable way, and are going to make things go. Ah, we are getting much of the self controlled spirit in us these latter days. As I have shown, the people of this day are fulfilling the prophecy of our Lord Jesus Christ in his second coming. I want to refer my readers to what God has revealed, unto the prophets, and his apostles about the final judgment. In connection with the Word of our Lord Jesus Christ: Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's, and the cause that is too hard for you, bring it unto me, and I will hear it. Here in this text, conveys the full sentiment of justice to all, and in another place, says that though anyone be so delicate that she dare not set the sole of her foot upon the earth, vet she must be brought into judgment. Therefore, the ungodly shall not stand in the judgment,

nor sinners in the congregation of the righteous. God shows David the final and eternal separation. The righteous and the wicked cannot dwell together forever. I will sing of mercy, and judgment, unto thee Oh Lord, will I sing. Yea, God's people will sing, because thou hast thus judged, and avenged thyself of the blood on the wicked. Many seek the ruler's favor, but every man's judgment cometh from the Lord. So an unjust man is an abomination to the just and he that is upright is an abomination to the wicked. This shows clearly that there are two places prepared, for to contain the human family, according to the judgment obtained, by each individual. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, but know thou, for all these things, God will bring thee into judgment. Young man, if you are strong and gay, you must be judged too. For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. He will leave nothing out of the judgment but will show the whole truth, on both sides of each and every case. Judgment also will I lay to the line, and righteousness to the plummet. and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. My friends, this is going to be a clean sweep, so you had just as well prepare to meet the final conquest. He was taken from prison and from judgment, and who shall declare his generation? For he was cut off out of the land of the living; for the transgressions of my people was he stricken. Is it possible that we are participating in these brutish crimes? Yes, they said let his blood be upon us, and our children; every time we sin we are crucifying him. And he was innocent, and was stricken for our transgressions. We had better look out, for God gave the best that he had for our salvation, and if we do not accept his plan, he will give us the worst that he has for our eternal suffering, which is fire and brimstone. This punishment will be so bad that we cannot stand it; yet we will have to endure the smoke of the torment, forever and ever. Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say the Lord liveth, surely they swear falsely. Now let some one run to and fro through all this great land of ours and see and know how many, if ye can find a man, that will do justice and judgment perfectly, if there shall any be found, and I, even I will forgive and pardon it. The Lord's eyes are open to the truth and he will not abhor the truth, though it be from the most humble. For I know that the way of man is not in himself; it is not in man that walketh to direct his steps. Oh, Lord, correct me, but with judgment, not in thine anger, lest thou bring me to nothing. God will pour out his fury and his wrathful anger upon the heathen, and them that hate him. Selah. Then the whole of our hope for obtaining a good judgment, depends on us turning therefore unto our God, and doing mercy and judgment; and waiting on thy God continually. Now if we will turn unto God, and do no iniquity, then we will not be in danger of the judgment. Nor have any amazement, for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father, which hath sent him. For all that heareth the Word of Jesus, and believeth on him, hath everlasting life, and shall not come into everlasting condemnation; but is passed from death unto life. And Jesus said, For judgment I am come into this world, that they which see not might see, and that they which see might be made blind. Then this great and eternal judgment begins right here, as we live, so we must begin to make for ourselves a character which will stand the test; measured by the truth, which will stand forever, and ever. And as he reasoned of rightequeness, temperance and judgment to come, Felix trembled, and answered, Go thy way, for this time. When I have a convenient season, I will call for thee. Just the description of the judgment, by a man of God, makes great big men like Governor Felix, tremble and fear. Now, if the statement will have this much effect on one that does not believe, what do you think the reality will be, when the awful word is pronounced in its thundering tones: Depart from me, ye that work iniquity? But Felix, like thousands of our big men, in this day and time, and in this great civilized America will set themselves up for money, and take bribes to prevent judgment. We never heard of Felix calling for to hear the gospel again, and it never returned so that he could hear any more, and this perverting of judgment, and proud living is going to come to an end some time, and it will be a hard thing for all transgressors. But why dost thou judge thy brother? Or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ. There shall not one escape, great or small, old or young, rich or poor, bond or free. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Then everyone shall give account, you see, of himself to God. And as it is appointed unto men once to die, but after this the judgment, just as sure, and as inevitable, that we will be brought before the judgment seat of the living God, as we die. And the decision of our judgment will be according to our works. And death prevails, so that none will deny that this is true. So let us quit ourselves like men, and be ready for to meet our Master, in peace, at his appearing, for his second coming will be without sin unto salvation. For the time is come that judgment must begin at the House of God. And if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? These two questions show very clearly the impossibility of us understanding, to a very little extent, the horrible and excessive terror there is in the future, for the sinner and ungodly, that the living God marvels, at the severity. For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' laws died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and crucified him, to himself

again, and put him to open shame, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know him who hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. For the reward of his hands shall be given him. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. There is no use for a man to say that he has faith, and has no good works; faith alone cannot save anyone. We are replenished by works if we have faith, then we will stand a right fair chance, of a good judgment. The sentiment of God's word is, though one be so delicate, that they dare not put the sole of their feet upon the earth, yet they must be brought before the judgment throne. Neither shall wickedness deliver those that are given to it, for there is no discharge in that war. Some say that our judgment is here, and our hell is here too, all that we will ever have; but all such fallacious ideas, without a change, will find out as to the truth of their statement only too late. How awful such an experience.

## CHAPTER XXI.

## PRAYER.

I will refer to the devotional part of our lives to God, for the purpose of showing how we obtain most of our strength, and I never have found any word, in approaching the great throne of God, that is so effective in getting a direct answer, than to beg for mercy. It seems that God's great heart, when we call for mercy, through our great High Priest, Jesus Christ, that our Father cannot turn a deaf ear. In all of my distresses, and the distresses of my family, which have been very much, the first cry to my God has been mercy, have mercy, Oh Lord, have mercy. Right at this time, as I am writing, the news was phoned to us that my wife's sister is very sick with fever, and her two daughters, and in the same house one of the family, the aged father, paralyzed, and helpless, and only the husband is left that can help, or take care of them, and I replied to my wife that they are in a bad state, and I could only exclaim, Oh Lord, have mercy. And I know that God will hear, because he has heard me so many times, and answered me, and given comfort and relief, and even joy to the utmost beyond expression. Now I wish to call my reader's attention to the power in prayer. Abraham prayed unto God: and God healed Abimilech and his wife, and his maid servants and they bare children. You will notice that he prayed to God the Creator, and he was answered, and the healing was performed, and doubtless joy prevailed, on the part of both Abimilech and Abraham. And it is said that Abraham believed God,

and it was accounted unto him for righteousness. And Samuel said, gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they obeyed Samuel and confessed, and said we have sinned against the Lord. Their enemies also came up against them, even the Philistines, and they were afraid and said unto Samuel, cease not to cry unto the Lord our God, for us, that he will save us out of the hand of the Philistines. And Samuel offered a sucking lamb for a burnt offering, wholly unto the Lord. And Samuel cried unto the Lord for Israel, and the Lord heard him. And the Philistines drew near to battle against Israel, but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them and they were smitten before Israel. And Samuel exclaimed, Hitherto hath the Lord helped us. We can readily see the power in prayer here again, in this instance. God heard and answered in a great thunder of destruction on their enemies. Samuel said, Though you have sinned in choosing you a king, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way. And pointed out to them, what great things the Lord hath done for you. And much of these great things were in answer to prayer. And in Samuel's promise, not to cease to pray for his people, we learn that it is a sin to cease praying for our people, though they persist in sin. And the Lord made known unto King Solomon by night that he had heard his prayer and have chosen this place to myself for an house of sacrifice. And mine eyes and mine heart shall be there perpetually. For I have sanctified this house, that my name may be there forever,

and if my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their sins, and will heal their land of such curses as I may send upon it, for the transgressions of my people. In this instance you will notice that God does not only hear the prayer of the king, but adds also a great and complete promise on the grounds of repentance, seeking and

turning away from sin and wickedness.

And God has made, if we will look, from his standpoint of highness, wonderful acknowledgment in the case of this most intelligent prayer of King Solomon's, at the dedication of his house. The effect of prayer is very obvious, in the life and command of King Darius, after he had searched the treasure of Babylon, and found a roll made by the command of Cyrus, permitting the children to build the house of God; stating the specifications, including strong foundations for the house, the height thereof three-score cubits, and the breadth three-score cubits, with three rows of stone and a row of new timber, and let the expenses be given out of the king's house. Then commands that all the vessels that were brought from Jerusalem, of gold, and silver, and every kind, by Nebuchadnezzar, be restored, back to his place at Jerusalem, and place them in the House of God, and wrote a letter to the governor, and all the Babylonian authorities, which are beyond the river that were interfering with the building of the temple; be ye far from thence. And let the house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place, and further, take of the king's goods even the tribute beyond the river be given to these men, that they be

not hindered. And also give them bullocks, and rams and lambs for burnt offerings of sweet savors, unto the God of heaven, and wheat and salt, wine and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail. Now comes the people of God. That they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and his sons. And then set a decree of judgment of hanging any man to death that changed his above command. We surely can see a wonderful influence, that the saving power of the prayers of the people of God had over King Darius. Though the wicked say what is the Almighty, that we should serve him? And what profit shall we have, if we pray unto him? Their counsel is very far from the Almighty God; they say, how can God see; but how oft is the candle of the wicked put out? And how oft cometh their destruction upon them? God distributeth sorrow in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away. Him and his children shall see his destruction, and they shall drink of the wrath of the Almighty. So you see we had better pray and obey and serve our Creator, and Maker. David the king, found profit and pleasure, peace and joy, in praying unto the Lord. Oh my King, and my God, hearken unto the cry of my voice, for unto thee will I pray. Oh Lord, thou shalt hear my voice, in the morning, in the morning will I look up, and direct my prayer unto thee. In the evening and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice. David does not only believe in praying to the Lord, but crying aloud unto him, and he says that he will hear, and bless. Pray for the peace of Jerusalem, and hearken to my words. Oh, that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea. Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me. The above Scripture signifies that if God's chosen people should have obeyed his voice, and prayed always, that the Lord would have established his kingdom here upon earth, through their righteousness, this being the sole object in his chosen peo-Then his name, referring to Jesus, would not have been cut off nor destroyed from before me. For he was cut off out of the land of the living; for the transgression of my people was he striken. And after three-score and two weeks shall Messiah be cut off, but not for himself. These quotations show that it is his son's name that should not have been cut off nor destroyed from before me. Then Jesus himself said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. Now after the people of God would not obey, then the prediction was for him to come, and suffer and die, for to make the law good. For God said, Am I man, that I shall not bring my word to pass? This Scripture certainly shows the power there would have been, in the continued service of God's people in the past. And who can tell the strength or the amount of good that would be accomplished, if all this great people would lift their voices in one united faith, according to God's word, to our Heavenly Father, through our great high priest, the Lord Jesus

There is a time that there is no use to pray: And I will cast you out of my sight, as I have cast out all of your brethren. Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not hear thee. For the people were following other gods, and sacrificng to them. In similar manner, as this people today, this whole nation is after money, and amusement. God charges Jeremiah in two other places not to pray or cry, for this people of his, for he said, I will not hear them, though they cry unto me, but I will consume them by the sword, and by the famine and the pestilence. How awful a condition are we in when we have sinned away our day of salvation. Let us cry for mercy, while mercy may be obtained. Then the awful consequences of disobedience even in this life, for not obeying the voice of the Lord. kiah's sons were all slain before his eyes, and then his eyes were put out, and he was bound in chains, and led away, and died a prisoner at Babylon. And further, the remnant of Israel that were not taken captive, even all of them, from the least to the greatest, came near and said unto Jeremiah the prophet. Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant, for we are left, but a few of many, as thine eyes do behold us. Jeremiah prayed for them and returned them an answer, after they had called the Lord as witness, that they would obey what the Lord's word might be, good or bad, but when he returned the answer unto them from God at their request. Then spake Azariah, and all the leaders, and all the proud men, saying unto Jeremiah, Thou speakest falsely; the Lord God has not sent thee unto us with this word: That we go not down to dwell in Egypt. But they gathered themselves together, and went to Egypt, contrary to the command of God, and refused to keep their own vow. So they were destroyed by famine, and the sword, and by pestilence, till they were all consumed, and fell in the land of Egypt. They died, from the least even unto the greatest, and they became an execration, an astonishment, a curse and a reproach. But a small remnant only escaped. Should they not have heard the words, and prayers of the former prophets, while Jerusalem was inhabited, and in prosperity, and all the cities thereof and round about her when they had the opportunity? And we had better seize this opportunity for ourselves; surely we would.

Now we come to the New Testament, after giving a brief sketch of the consequences of prayer under the teachings of the Old Testament. unite with what Jesus said to us in his sermon on the mount, But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, that ye may be the children of your Father which is in heaven. For God says he is good to them, and that is all that he asks us to be. Our Saviour went away many times, and prayed; but he did not let us know what he prayed for, or the general trend of his words, only in the garden of Gethsemane, when his sorrows were so intent; but he gave us a pattern, or form, that we might profit thereby. And how grand and sublime the prayer! And when ye stand praying, forgive, if ye have aught against any, that your Father also, which is

in heaven, may forgive your trespasses, but if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. Here we see that our sins are forgiven on the same conditions, that we forgive all, this being one of the hardest problems that could be enjoined upon us, to yield unto. If we will just consider, how hard it is for us to forgive fellow-man, of his trespasses, and him our equal, then we may have some little idea of how much superior Jesus was over us, when in the flesh, he being able to forgive all that was done to him by those that persecuted him, in every shameful way, that could be perpetrated by word, and action, themselves being his subjects, by creation, and by preservation, and also by redemption. Man is so frail, and so carnal, that he can hardly put up with his own ways, much less bear with the ways of others. He is irritated by and angered with the very least provocation, by anything, yes by the things of his life, that is the most dear unto him. And he spake a parable unto them, to this end, that men ought always to pray, and not faint, saying: There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city, and she came unto him saying, Avenge me of my adversary. And he would not for a while. This saying "for a while" signifies that she continued her supplication for relief by continual coming, and the judge, just like a man, said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she worry me. And the Lord said: Hear what the unjust judge saith. Though it is no advantage to me, now or ever will be, yet not to be troubled by

her, I will remove her adversary, though she be nothing to me. And now comparing God's justice and goodness to this judge's injustice, he says: And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speed-Nevertheless, when the son of man cometh shall he find faith on the earth? Here shows the superiority of Jesus over man while he was here in the flesh, he being very God could bear with the vile treatment of the wicked in persecuting his own elect, that cry unto him always, day and night. Yes, he saith, I will come quick, and will avenge them with my wrathful anger. And he asks the doubtful question, And shall he find faith on the earth? My friends, we had just as well believe, and had just as well be crying and praying now while we have the opportunity, for he says, I will pray the Father, and shall give you another comforter, that he may abide with you forever, even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you. And in that day ye shall ask in my name, and I say not unto you that I will pray the Father for you; and he gives his reasons: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. The radical difference between the people of God's kingdom and the people of the world is belief and unbelief. Believing in God leads unto righteousness, and every good work; disbelieving in God leads to crime, and every low and conceivable kind of wickedness. Jesus, when here in the flesh, just before his departure, prayed for those that belived on him, and all those that believed through their word. And he said, I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine, and all mine are thine, and thine are mine, and I am glorified in them. He then prayed the Father, as he was leaving the world, and coming back to heaven, and said Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are. keynote to this, one of his last prayers, was the union, and oneness of the Spirit, and belief of his disciples. He further said: That I love them, that love me, and they that seek me early shall find me. How much rejoicing we ought to have because Jesus saith I love them that love me. He said, Neither pray I for these alone, but for all those which believe on me, through thy word. He further says that they may all be one, even as we are one. I would like to emphasize the great importance of prayer, and its power, referring to the case of Saul, of Tarsus, for, behold he prayeth: This message was delivered unto a man of God, by the name of Ananias, through the Holy Spirit of God, showing that prayer is such an important and powerful factor in man, that it moved God the Father to bear the great message from one man that prayeth to another, that he might minister unto his wants, and baptize him. When we read the story of the death of Stephen, the martyred disciple of Christ, and Paul, consenting thereto, and his face looking like the face of an angel, and his calling with a loud voice, and kneeling down, said, Lord, lay not this sin to their charge. Then he fell asleep. We can understand more clearly the conviction of Paul. He kept thinking of the

death of Stephen as he went down to Damascus to the synagogues, for to do to the believers that he found in the way, as he had done to Stephen, and he wondered how any man could die the dreadful death of being stoned until he died, and pray at the same time, that the sin of such a miserable crime should be forgiven those perpetrators, and the more he thought on it, the more he was convinced of the crime, and Stephen's prayer was so powerful and convincing that Paul was overwhelmed in conviction and said I fell to the ground, and saw a light around me, and heard a voice, and he surely prayed. And with such power that it moved heaven and earth, and the change in the apostle's life was so radical that the people hardly believed, even Ananias. But it was no more of a change than what ought to occur in my life and in your life. We fall short of the importance of having the presence of the spirit, that it shall likewise help our infirmities, for we know not what we should pray for, as we ought, but the spirit itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints, according to the will of God. Then our prayers should be the leadings of the Holy Spirit, so that we will pray with the spirit and pray with understanding also. Praying always with all prayers, and supplications in the spirit, and watching ourselves, that we err not from the truth in all perseverance and supplication, for all who love God, and keep his Word. We are admonished often to pray without ceasing, and in everything give thanks, for this is the will of God in Christ Jesus concerning us,

and a sacrifice that is well pleasing to him, that we quench not the spirit, nor set God at naught, lest he destroy us without mercy. God desires that men pray always, and everywhere, without wrath, and without doubting, instant in season and out of season. If any among you be afflicted let him pray. Is any merry, let him sing psalms. Are any sick, among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. For the effectual prayer of a righteous man availeth much, and if all the people of any locality would pray, believing, that people would be astonished at the results. I knew a man once that prayed and worked one year, and at the end of the time, there was a protracted meeting, in the neighborhood, and owing to the joy of the same man, God poured out his spirit on the people, of the meeting and every sinner was converted in all the surrounding neighborhood, but two, and they would have been saved if the meeting had continued, for they had promised to yield, and several children were converted after the meeting closed, in the immediate neighborhood.

Now there is no exception to praying, only for the unpardonable sin, and we are commanded not to pray for that. Moreover these are becoming frequent, very much to the shame of an intelligent people. And as he prayed the fashion of his countenance was altered, and his raiment white and glistening. And behold, there talked at that place two men with him, which were Moses and Elias.

Prayer also shall be made for him continually, and day by day shall he be praised. He shall redeem their soul from deceit, and violence, and precious shall their blood be in his sight. For my love they are my adversaries, but I give myself unto prayer. The prayer of the upright is the Lord's delight, but the way of the wicked is an abomination to the Lord. Neither will he hear the prayer of bloody men. Even the stranger that keepeth my Sabbath from polluting it, even them will I bring to my holy mountain, and make them joyful in my house of prayer, for mine house shall be called an house of prayer, for all people. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. Just on the other hand we see that God says, My house shall be called of all nations, the house of prayer, but ye have made it a den of thieves. Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widows' houses and for a pretense make long prayers. Therefore ye shall receive the greater damnation. And they were filled with madness, and communed one with another what they might do to Jesus. And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer unto God. Under such circumstances as Jesus prays all night when there were plots of madness raging against him, what do you think we ought to do under similar conditions? Yes, we should all pray in one accord. See the power of prayer in the case of Peter when he was chained between two soldiers, and the doors were well guarded. Prayer was made without ceasing, by

the church unto God, for him. And, behold, the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he followed the angel through the doors of the prison into the street, and it came to pass, that the great iron gate that leads into the city was obedient to the angel, and opened of itself, and then the angel left him. And when Peter came to himself he said, Of a surety the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from the expectation of the people of the Jews. Then he went to the house where the disciples of Jesus were praying, and they could scarcely believe, but all were filled with gladness and joy, for the mighty deed through prayer. This duty that we owe to our Master in prayer for the atonement of our souls. See how faithful we ought to be, in offering up our supplications, for our soul's salvation. And when the wrath of God waxed hot against his people to destroy them, which he brought up out of the land of Egypt, with power and with a mighty hand, Moses besought the Lord his God, and said, Turn from thy fierce wrath and repent of this evil against thy people. Remember Abraham, Isaac and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord heard Moses, and repented of the evil, and destroyed them not. See the prevailing power, that the prayer of a good man has with his God. We surely ought to consecrate ourselves through knowledge and prayer, and girdle ourselves with good works of righteousness, which gives abundance of peace. And again the Lord God heard Moses, and forgave the sins of his people when God sought to kill them, on account of the evil report of the spies, that spied out the promised land, when all the people murmured against God. And Moses said, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long suffering, and of great mercy, forgiving iniquity and transgressions, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon the iniquity of this people, I pray thee, according to the greatness of thy mercy, as thou hast forgiven this people heretofore. And the Lord said I have pardoned according to thy word. Then the Lord said, As truly as I live, all the earth shall be filled with the glory of the Lord, signifying by this saying that if you will not obey me, I have a more excellent plan, to bring my word to pass. For it is not a vain thing for you, because it is your life, for through the Word of the Lord ye shall prolong your days among the living. And now in answer to the prayer of Joshua. And he spoke to the Lord in the sight of all Israel, Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Aijalon. And the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies. So the sun stood in the midst of heaven, and hasted not to go down about a whole day. And

there was no day like that before it or after it, that the Lord hearkened unto the voice of a man. One of the most wonderful things among wonders, is that the great God, in his greatness, will hearken unto a man, to do for him what he asks, even for all his creation to obey his command. How wonderful! And in this day some people dare to say that man has no power with God. One of the most touching exclamations that is set forth in the Bible is that of Jephtha's on his return from the slaughter of the Ammonites, when his daughter, the only child of his, came forth to meet him with timbrels and with dances. So he was made to rend his clothes and cry, Alas, my daughter, thou hast brought me very low, for I have opened my mouth unto the Lord, and I cannot go back. And his daughter would not have him rescind his pledge, but asked only three months to prepare herself for the ordeal. God answered Samson's prayers, in destroying more of the Philistines, when he leaned himself upon the pillars that the temple rested upon, than he destroyed in all before, and also answered his prayer in taking his life also. God did this for Sampson to avenge himself for his two eyes that they plucked out. So you see the wonderful effect of prayer in this instance also. And Hannah prayed to God in the bitterness of her soul, and the Lord heard her petition, and filled her heart with gladness, and she was no more sad. And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord, my mouth is enlarged over mine enemies, because I rejoice in thy salvation. The Lord is holy, he is our rock, and there is no one like him. Cease to exalt yourselves no more, for the Lord God knoweth, and he weigheth our actions; he breaks the bows of the mighty, and the weak are made strong; they that are full are made hirelings for bread, and the hungry cease. The barren are made to sing, and they that bear are made feeble. Lord killeth and he maketh alive, he bringeth down to the grave, and he bringeth up again. The Lord maketh poor, and he maketh rich, he bringeth low and lifteth up. He lifteth the poor up out of the dust, and the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory. The earth is the Lord's, and the fullness thereof. He will keep the feet of his saints, and the wicked shall be silent in darkness, for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them; the Lord shall judge the whole earth, and strengthen his King, and the horn of his anointed shall be exalted. And through faithful prayer God gives us wisdom, to do justice and judgment in righteousness. And when Elijah cried, from his heart, with a bitter and lamentable cry unto the Lord, for the weeping widow, in her bereavement for her only son, God heard his supplication and answered his prayer in restoring the child's life, and he delivered him unto his mother alive. So you can see how man prevails with God, and he raises the dead to life again. Then on another day Elijah cried unto the Lord God of Abraham, Isaac and Israel, let it be known that in Israel that thou art God, and that I am thy servant, and I have obeyed thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God that the people's hearts be turned back again. Then the fire of the Lord fell,

and consumed the burnt sacrifice, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and said, The Lord he is God, the Lord he is God. How wonderful was the change caused by the prayer of one good man. Then he prayed for rain, and God sent a great rain in answer to his request, and just see how much people get just for the asking. Did you ever hear of the like? Then Elisha asked for a double portion of Elijah's spirit, and God gave it unto him and he performed wonders before the people in the name of the Lord. In answer to his word, God filled the ditches of the valleys full of water, and the Moabites were smitten before Judah, and the dead son of the Shunamites raised to life, healed the pottage, cured the leper, at his word, iron swam on water, the army of the Syrians blinded, and led into the city of Israel, and many more notable things occurred through the asking of Elisha. Now we could write a whole book on the things that God has done for good men in answer to prayer. Time would hardly permit to write them all. There are Job, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, and all the prophets, and all the apostles, and the blessed Master, and many good men and women, since the days of grace, that have cried unto the living God, and have been heard, and answered, and delivered out of trouble and from death. And innumerable companies have gone home to glory to joy and praise God forever and ever, that have made their way through prayer and obedience, to God and his Christ.

## CHAPTER XXII.

FACES TURNED AWAY BACK AND HAZING.

God in his great wisdom chose to himself a peculiar people, a man of faith and obedience, even Abraham, and he led him and set him apart for his service, to serve him, but as the sons of Abraham descended and multiplied, they wandered from the commands of God, and God sent great judgments upon them, and destroyed the fattest of them, but spared a few of the best, and most humble. And in their distress they cried unto the Lord God with their voice, and God heard them, and in the day of their trouble they sought the Lord. They cried out, Will the Lord cast us off forever? And hath God forgotten to be gracious? Hath he in anger, because of our transgressions, shut up his tender mercies, to remember us no more forever? And then thy people acknowledge the great power of our God and said: clouds poured out water, the skies sent out a sound, thine arrows also went abroad. The voice of thy thunder was in the heaven; the lightning lightened the world; the earth trembled and shook. They further confess that thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. For God is a spirit, and the spirit is like the wind. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the spirit. And again: As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works

of God who maketh all. We need not trouble ourselves about such things, as is not revealed, and is kept hid from us, but get what is revealed, and be sure to do them, and then we will be all right. And God, even our God will bless us, and quicken us, and we will call upon his name, and say, Turn us, O Lord God of Hosts, cause thy face to shine; and we shall be saved. It is very evident that if God's chosen people had obeyed God's word, and done all his commandments, that he would have established his kingdom here upon earth; and reigned here with his people; and him, and his Christ would have been the light thereof, instead it coming as it will come, as provided by the destruction of all the wicked that will be on the earth. Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him, but their time should have endured forever. These Scriptures express that the Lord God would have destroyed all that were wicked and disobedient, say all the heathen, and the good people's time would have endured forever, or in other words, he, through their righteousness would have restored this world, back to its former glory and happiness, and says: He should have fed them also with the finest of the wheat, and with honey out of the rock should I have satisfied thee. Mark, he says I would have satisfied thee with honey out of the rock and fed them with the finest wheat. Then in another place he says: Thy lips, O my spouse, drop the honeycomb; honey and milk are under thy tongue, and the smell of thy garments is like the smell of Leb-

This, of course, is the same rock that he would have fed them with; if they would have obeyed. But being filled with unrighteousness, and being filled with envy, and murder, and haters of God, just like multitudes of people are living in perfect hatred to God, and his Christ, at this present day, and doing despite to his name. Therefore were their foolish hearts darkened, because they glorified not his name, in obeying his word, as is done today, worshiping the creature more than creation, for this cause God gave them up unto vile affections; they doing that which is unseemly, making themselves as we do at this day a shame, by doing crime, and doing such things in secret that is not fit to know; speaking evil things that they know not; but what they know naturally, as brute beast, and in those things they corrupt themselves. Woe unto them! In departing from God's word by transgression, they caused all of God's adversaries not to be destroyed by his chosen people, and he came, and fulfilled the law; and he will come in power and great glory, and destroy all his enemies with one mighty blast. And he will avenge himself, upon his adversaries, by inflicting satisfactory punishment on all offenders, according to each individual crime. And in his second coming, when he appears, and we behold his face, with his fiery indigination, with flashing eyes, all faces shall be afraid. And he will send forth his angels, and they will sever the wicked from the righteous, and will miserably destroy them. For to further show the divine sentiment in connection with the above, I will give God's word. O that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them forever, and their children, and the Lord God requires nothing of thee but to fear the Lord thy God, to walk in all his ways and to love him, and to serve him, and honor the Lord thy God with all thy heart, and with all thy soul; to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good. O that they were wise, that they understood this, that they would consider their latter end! Further, he says, That thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea. Thy seed also had been as the sand and the offspring of thy bowels like the gravel thereof; and his name should not have been cut off nor destroyed before me. Here is an expression plain, and emphatic, that his name would not have been cut off, nor destroyed, if God's people would have obeyed his word, and commandment. And when Jesus rode into the city of Jerusalem and the multitudes said unto him, Rebuke thy disciples because they were praising and blessing his name, and when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. This was God's city, where he had put his name, and promised his people that if they would obey him, that his name should abide there forever. And just think of the Son of God weeping over that city, knowing by the disobedience of his people that he was to suffer the shameful death of the cross, and God's house, and his people would be destroyed, for no other purpose, only sin. Doubtless this was another time that he was

grieved at his heart. Then just think of the millions and billions of people that are forfeiting their day of salvation, at this day, in a more silly way than those people of the old Jerusalem, sinned away their day of grace, and many of these now-a-days are committing this crime in the face of the light. Take the case of the Chapel Hill hazing, if you please, by which the young Rand was murdered by hazers. Doubtless these young men were in full gleam of light. And one of these four perpetrators was a young Mr. Styron, who is a ministerial student from Wilmington. Just think of such heathenish, brutish, unprincipled, degenerating practice of amusement, by enlightened people, at the expense of another person's life, for such base and atrocious ends of self-gratitude. And one of these four men, studying to be a minister of the gospel of the Lord Jesus Christ, surely a great minister, murdering his brother, a much better man than himself. This brutal and atrocious practice of hazing, taking by force a man from his room at the hour of midnight, and from his room of rest, and protection, by four masked men, and by force of power, marched in their nightclothes to death. What pain, what distress to parents, to brothers, to any community, and to the shame of the University. Then think of the shame of these four young men, and what they have received. How do they feel answering the charge of this brutal murder, and the ghastly aspect of a man's blood facing them, for to behold, in every way they may turn for all life. Young men, boys, you had better quit hazing, there has been enough of hazing done. Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Then

shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels, for I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink, I was a stranger and yet took me not in, naked, and ye clothed me not, sick and in prison and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal. Here you see by this decision that these hazers are in a bad state. And again God says: And surely your blood of your lives will I require; at the hand will I require it, of every beast, and at the hand of man, at the hand of every man's brother will I require the life of man. Who so sheddeth man's blood, by man shall his blood be shed, for in the image of God made he him. If these four young men get to heaven, they will have to make resitution; for God says that: If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without iniquity; he shall surely live, he shall not die. None of his sins shall be mentioned unto him, that had been committed. After he has complied with the above provisions, so you see that these are in for life. Life for a life. Where this practice of hazing commenced, I am not posted, but the first hazing I call to mind was that of the Son of the living God, when Pilate, the governor, after he had scourged him, he delivered him into the hands of a band of soldiers, and they took Jesus into the common hall, and gathered unto him the whole band of soldiers, and they stripped him, and put on Jesus a scarlet robe. This far is a little different to these enlightened perpetrators, for they took their victim by force, compelling him or them without being dressed. I have contended for a long time that if you want the meanest, and the lowest and the blackest crime committed that can be done, take a man that has been to the light, and when he stoops to meanness, he surely can accomplish the most atrocious of all crimes. Then these soldiers, for sport, put a crown of thorns upon his head, and a reed in his right hand, doubtless guying him sportingly, in a blood red robe, and the thorny crown upon his head, slanderingly calling him a king, and in the vilest of mockery, bowed the knee before him, saying, Hail, King of the Jews! We see these soldiers, all encircled around him, with bowed, worshipful attitude, and laughingly calling to him, Save us now, if you can, thorny head, we have got you now. Then they arose, and one after another walked up to him, and spit in his face, and laughed with the gayety of contempt, at the filthy, besmeared face of the blessed Jesus, done by their dirty, low-bred, fiendish intolerance. I wonder how the Son of God, from a human standpoint, could endure such treatment? None but a divine God could. People say that it is a dirty, low-down trick, to spit upon the carpet or floor. Then they smote him with the palms of their hands, one after another, with cruelty, and with the same contemptible idea of hazing. Well, every time you haze a Freshman, big boys, you are hazing Jesus.

You have no way of getting out of it, only not to do it. And they took the reed from him, and smote him on the head, and perhaps asked him how does that feel. As they had satisfied their pernicious desires in mockery, they took the robe off from him, and led him away to crucify him. They gave him vinegar to drink, mingled with gall, and when he had tasted there, he would not drink. Now these suggestions mentioned of these soldiers appear about like these four young men would say and act, and are so inhuman, when they engage in such low down and hideous crime. Giving Jesus gall to drink, and all kinds of mockery, for worship. And this is what these enlightened people of today are doing, just what those soldiers did to Jesus, when they crucified him. These young men doubtless had no idea of killing Mr. Rand, but nevertheless he was killed all the same, and alas, alas, how lamentable! These all were young men and of good families. For the sport that they found in driving and harrassing we see what is to pay, the penalty. Oh, they played the abusive trick upon their brother schoolmate. They ought to have been showing him all sorts of kindness, and now they would have been feeling so different. I want to refer to the future as our eternal existence. So many people, both old and young, but more especially the grown-up young, are just floating along on a raft of fun, and sporty stuff. How is the end going to be-who can tell? We are much surprised, yea astonished many times when we look around and take a synopsis view of the human family, and see all the diversifications in the different families, in different sections and different countries, and nations, yes, in my own little

family, presents this difference, though there is or may be a slight resemblance, yet there are no two boys or two girls, anyway near alike; they are very different, in thought and action, different in the idea of what to be, different in gift, different in capacity, different in general features, different in the length of their lives, in fact and principle, they are all different, and it has been said that you can not find two people alike, no, not even twins, are alike. Now what makes this difference? Who can tell, or is it wise to ask such a question? After studying this question from every reasonable point of view, the most feasible answer that can be rendered must be sin. Transgression has marked, and mangled and carved every imaginable indent upon man, and in his life that can be thought of, and many more. Especially so, when we turn to view the side of his character. Now when we look at man, when going away from God; his Creator, and Maker, the only friend and protector that he has. Just turn our eyes toward our parents, Adam and Eve when they sinned, and God came into the garden, and judged them and drove them out. Just see them going away from God, under a condemned pronunciation of guilt, and shame, to receive the punishment imposed by a just God; and one that has the power to judge and must be avenged, and justified, in rejecting, and punishing sin, and iniquity by death and destruction. Literally, and without reform of obedience eternally. This falling away and transgressing against God caused all creation to be changed and turned around, for you see the backs of our foreparents turned to God, and going away from him, and people have been going from God ever since,

and all the persuasive influence and power that can be set forth by the great God, and through man seems but naught, to turn them, and to cause our faces to turn thitherward; to show the truth of this statement. We refer to the great destruction of the earth, by the flood turned in on it; when God destroyed every living thing from off the earth, and just saved Noah, and his family that did not turn their faces backward, but walked with God, and then all the plagues and punishment that God sent upon Pharaoh, and even death, and all that did not turn them this way. Now as we leave Pharaoh, and all the heathens, and come down the line of God's chosen people, the most severe judgments and all the most persuasive promises, that God could present to his people, did not cause them to turn their faces thitherward. Even the fiery destruction of Nadab and Abihu did not turn them this way; no, nor did the destruction of Korah. Dathan and Abiram. When the Lord God caused a new thing, and the earth opened her mouth, and swallowed them up, with all that appertain unto them, and they go down quick into the pit; then shall ye understand that these men have provoked the Lord. And as Moses the servant of God had made an end of speaking that the earth opened her mouth wide, and clave asunder under them, and swallowed them up, their houses and all their possessions. They and all that appertained to them went down alive into the pit, and they perished from among the congregation. And their cry went up as they went down, and all Israel fled at their cry, for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two

hundred and fifty men that offered incense. So you see these men were destroyed by the cleaving of the earth and by a consuming fire, because they turned their backs to God, in going away from him; and the judgment of God's wrath in this case did not cause the people to walk this way, but still continued to walk that way. And see the destruction of the cities of Sodom and Gomorrah, and this terrible judgment that was sent upon these cities to destroy them with fire, and brimstone; the flaming flames consuming them, wiping them off the face of the earth. This did not cause the people to turn back to walk thitherward, though the smoke of that country went up as the smoke of a great furnace. In this terrible destruction of these cities, and all the other judgments that God has conferred upon the wicked for their wickedness, and showing his power in his wrath, in avenging himself upon them. He has ever shown his great, loving heart in pity to those that turned their faces thitherward, in following him in obedience. See how much care, and patience he bore with the wicked in building the ark, giving Noah one hundred years for to build it. And again, before he destroyed the cities of Sodom and Gomorrah, he or the angels took Lot and his wife, and his daughters by the hand and led them out of the city, tenderly, and saved their lives, always saving the just. Just see the judgments that God thundered down upon the heathen, by war, and hail, and fire, and destroying millions and millions, and yet men persist in going away back. And just turn to God's chosen people, after he has performed wonderful, ah, wonders, in delivering and saving them many times, out of their troubles, and

distresses, and yet they turned away back, and then he sent his wrathful anger down in destroying and scattering them into all nations of the heathen, that they might become a taunt and a hissing before the heathens, and God said that the heathens would be astonished at them, and they would be a reproach, and execration and a curse, and they were beseiged until they ate their own flesh, and the flesh of their children, and for all that they yet walked away back. And finally God gave his only begotten Son, and he came and led a sinless life of redemption, and taught the people all righteousness, and showed forth his glory in doing many miracles, by turning water into wine, feeding the multitudes with five loaves and two small fishes, and stilled the tempestuous sea, making it be still; open the eyes of the blind, healing the sick, curing the leper, making the lame to walk, unstopping the ears of the deaf, raising the dead to life, again, and preaching the gospel to the poor. Doing all these things to show the Father's great loving heart for his creatures. Yet they turned away back, and laid hands on the blessed Son of God, and crucified and killed our Maker, and Saviour, with most shameful of shamefulness; nothing could have been worse. And God's word teaches us that because we have done this, that he will pour out his vengeance and fury out on us in his wrathful anger by casting us into a lake of fire, and brimstone that shall not be quenched, where their worm dieth not and the fire shall never be quenched. And for all this we keep turned away back, and will not turn our faces thitherward. Now what is to be done? Surely, if the people know how they stand before God they would halt.

People are forcing their way on in darkness, just as fast as the wheels of time can roll, at most fearful speed, all joined together, in great bands, and tumultuous throngs, only to plunge into the awful destruction of eternal fire and brimstone, where there will be wailing, weeping and gnashing of teeth. If you want to know how bad that punishment will be, just put your hand in a burning fire, a little while, and you will have a little foretaste; then think of the whole body being cast into hell fire, and brimestone, that never shall be quenched, where their worm dieth not and the fire is not quenched. God says the proud in heart is an abomination unto the Lord, though hand join in hand, they shall not go unpunished. There is no hazing, nor any compulsory conditions, about this travel, of short stay here in this life; as to what we do in this warfare; we simply choose for ourselves, right or wrong, and take for ourselves the judgment of the bitter, fierce, fiery punishment of the flaming flames of hell, to abide in eternally. Or choose right, for ourselves, the judgment of come ye blessed of my Father, inherit the kingdom of heaven prepared for you from the foundation of the world. Come unto me, all ye that labor, and are heavy laden and I will give you rest; for my yoke is easy and my burden is light. I stand all the day long, with my arm still strenched out. And the spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him come, and take of the water of life freely. These words of tenderness and love; words of the most persuasiveness; words of the most gentleness; words of the most graciousness; fell from the mouth of

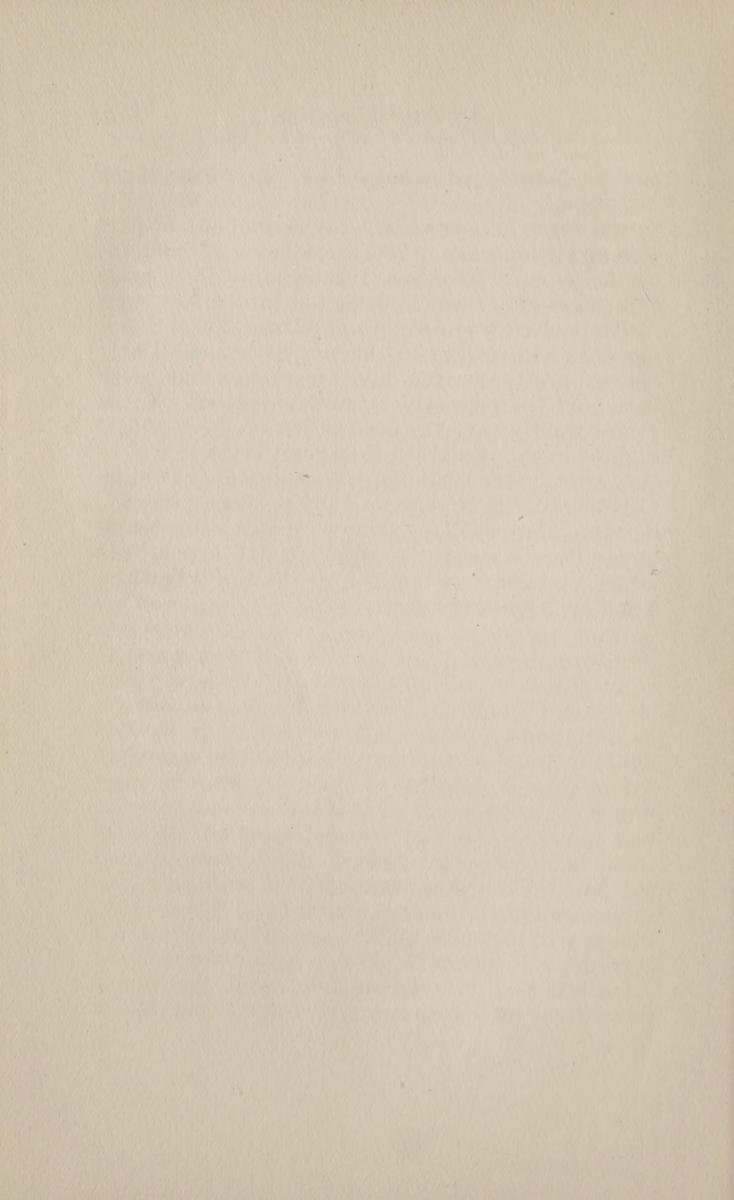
Jesus; with the softest and most pathetic loving tones that were ever uttered by any man upon the earth. With all the force of his gracious expression, he says, come, for I go away to prepare a place for you, that where I am there ye may be also, and if it were not so I would have told you. Now we are so highly favored by our Father and God; for he saves us through his Son Jesus Christ; that we are more deeply responsible. So let us freely accept this great invitation and live, so that we can joy in the courts of the New Jerulem for the space of one thousand years, and then hear the welcome applause, come ye blessed of my Father, inherit eternal life. With all that life means, which in words cannot be expressed. I want to relate a little circumstance that took place with the writer a short while ago. I made a little visit to the small town of Asheboro, and, arriving in the city after night, I seemed to be completely turned around, though I went to my room. In the morning the sun rose in the west, the south was in the north, and I was perfectly lost in a little town that I was well acquainted with; I had to inquire at several places to find myself. Now, I use this circumstance to show the inconvenience of the situation, and the disagreeableness of being lost in a place that one is so familiar with. The whole trouble being in myself, it was myself that was turned around. Now, when I got right I found that all material things were all right. This being turned around, illustrates the human family very much, everything being wrong. I went the wrong course in every instance. Just like people. Adam falling into sin reversed himself, and ever since everything seems wrong that is right until we are set right with our Maker.

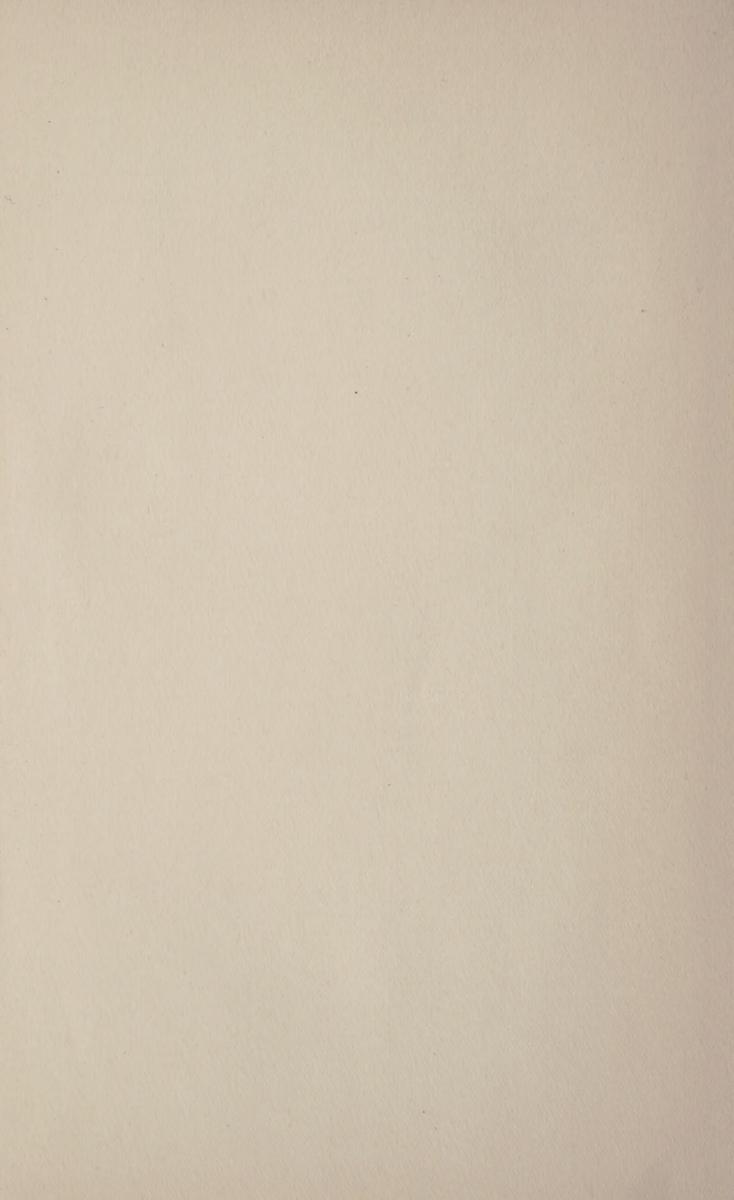
The man was turned around and faced the wrong way by sin, and has been going the wrong way ever since. And see how many times he has fallen headlong into destruction. Destroyed by water, destroyed by the millions in war, and millions and billions by pestilence, and by famine; and the world ever tells the distress caused by sin and disobedience. All people are traveling, and groping in obscure darkness but the very few that inquire of the Son of God and get right through him by being washed in his blood. Though we all seem so well acquainted with the world and the things of this world, yet we are lost, and miserably lost, but seem not to realize that fact; pressing right ahead and falling over the great precipice headlong into everlasting destruction. What great upheavals and surges, and rushing, boastings, and such mighty efforts being made, who can, and who can get there first, to such sorrow, such pain, such death! I wish I could show eternal hell fire and brimstone with such horrifying tones that it would arrest the mind of every living man, woman and child, that they could see what an awful death that there is in death eternal.

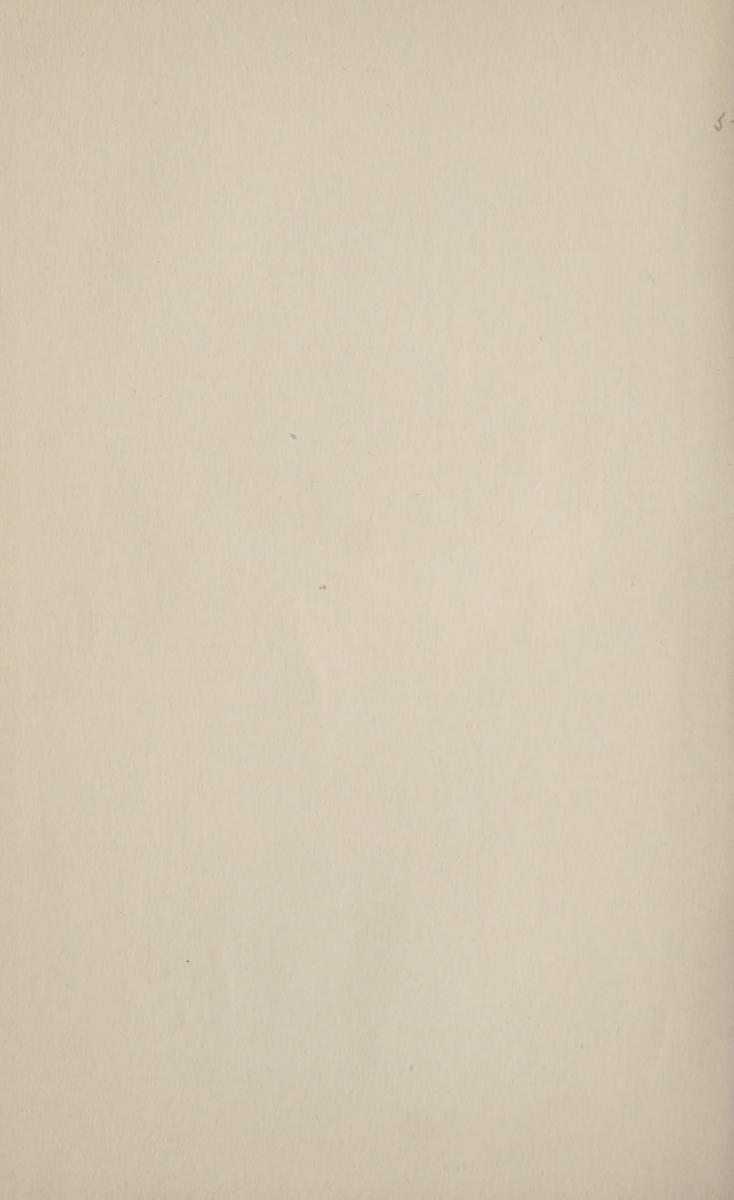
Then, when we consider the general trend of thought expressed by the people, whether intentionally or not, it is to accuse the Almighty God, our Maker, our preserver, the only source of all supplies of our lives, in food, in raiment, in health, or in any condition of life whatever, of being the destroyer of all our enterprises. For instance, we will take the farmer when he speaks in reference to his crop; he says that if it had not been for the

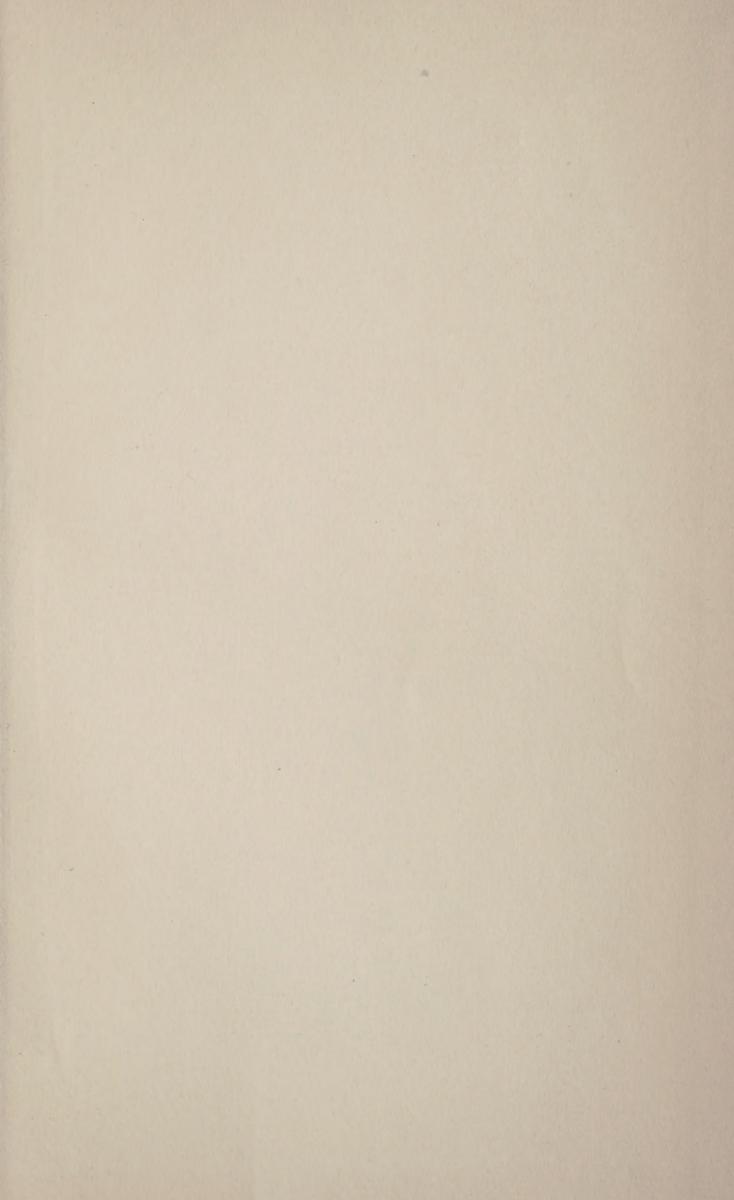
drouth he would have made so much corn, or but for the freeze, or chinch bug, or rust, he would have made so many bushels of wheat or of potatoes-if the pest had not destroyed them, signifying that the Almighty sends all these judgments for to destroy and deprive us of what we should have, not considering that if the Almighty God had withdrawn himself we would not have obtained one thing by our efforts. But our being depends entirely upon the wonderful patience of God's merciful kindness and his long suffering with the wicked; in saving the righteous, as in the building of the Ark, wherein only eight souls were saved. Now this is a very sore evil, and I wonder sometimes why the Great Preserver of all things does not, with one mighty breath, or word, sweep away every living creature for the impudence of the general public; for the want of prudence, or discretion, or for want of caution and circumspection, or for not looking at things in a logical way; not having due respect, or any regard for the consequence of words to be uttered, or actions to be performed, and their probable effect on the interest, safety, reputation or happiness of one's self by actions, or heedless of the reproach and contempt or derision cast upon the name of the merciful God by the insolent, rude and sarcastic language uttered by such a wicked and haughty generation. O that we, as people of light, would hearken unto the truth in his Word, and our peace would be as a river, and our righteousness as the waves of the sea. Then our children would have been lamblike, and the offspring of our bowels would have multiplied abundantly, and His name would be glorified and honored above all other names. Now let us turn to the Bible and see if we can learn.

And there followed him a great company of people, and of women which also bewailed and lamented him. But Jesus, turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. These verses signify that the destruction of the world is nigh at hand. For then they shall begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do thus to Jesus, the Redeemer, what shall be done to a disobedient and an adulterous generation of vipers and hypocrites? Human language cannot convey the awful destruction that is waiting for us.









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